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THE

# MISSIONARY HERALD.

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FINANCIAL. — The donations for January were about \$300 less than those for the corresponding month of the preceding year, and the legacies were about \$2,000 less. For the first five months of the financial year the total receipts were about \$19,000 less than the average during the same period for the preceding five years. It must not be forgotten that the increase of missionaries last year, which was considerably larger than that of any one of the previous four years, and larger than the average of the preceding ten years, has brought with it, especially in Japan, which received eleven of these new missionaries and assistant missionaries, large additional expenditures for the present financial year. Several of the missions also, particularly in Turkey and India, are asking for larger grants-in-aid to native churches and schools than the Committee has ventured to appropriate. Such has been the remonstrance, however, from certain stations against this cautious action of the Committee, — the remonstrance accompanied in two or three cases with the proposed resignation of the missionary if the grants cannot be made, — that the Committee has increased these grants, so that the appropriations for the current year are now considerably beyond what can be justified unless the receipts from the churches shall soon begin to show a corresponding advance. The Committee is doing its utmost, and with some success, as will be seen from a subsequent paragraph, to respond to the earnest call for new missionaries. But this, it must be remembered, is just as earnest a call for the additional means for their proper support. What if it should prove to be the fact that while new missionaries are urged to go out, and are sent forth, as they will be when well equipped for the work, to reinforce those who are so hardly pressed at the front, — what if it should prove to be the fact that some of these toiling men and women themselves may feel obliged to return home because the needed grants for the proper enlargement of the work around them cannot be made on account of the lack of the “material aid”! This is a serious problem just now pressing upon the Prudential Committee. Please remember both the missionaries and the Missionary Rooms more sympathetically than ever in prayer, and, if possible, help answer the prayer by greatly enlarged gifts.

SIR THOMAS FOWELL BUXTON, Bart., has been chosen treasurer of the English Church Missionary Society. It is pleasant to see this honored name recurring again in the forefront of the missionary enterprise.

SINCE the last Annual Meeting of the Board thirteen missionaries and assistant missionaries have been appointed by the Prudential Committee, making, with seven others previously appointed, who have not yet left for their fields of labor, twenty now under appointment who will, some of them, leave within a few weeks for their new homes abroad. The story of the manner in which they have been led to give themselves to this good work is, in some instances, peculiarly touching. Several others are in correspondence with the Missionary Rooms, some of whom will probably soon receive appointment. Let this interesting company of young missionaries, and others, not a few in number, who are prayerfully waiting to hear the personal missionary call, be particularly remembered in prayer.

AMONG the "Notes from the Wide Field" will be found an account of recent proclamations which have appeared in all parts of China in which the governors assume the attitude of entire toleration toward Christianity and Christian missions, commending them as designed to teach men to do right. It cannot be questioned that the imperial authorities earnestly desire to prevent hostile demonstrations either against foreign missionaries or their own people who embrace Christianity. Doubtless one reason for this desire is the avoidance of diplomatic difficulties with Western nations; but, whatever the motive, there can be but one result, namely, a greater freedom for missionaries and less of persecution of converts. This gives a wider swing to the already open door in China. It is too much to suggest, with an English contemporary, that this event may rank, in the history of the Christian Church, with the conversion of Constantine, for neither the Emperor nor the viceroys of China desire the spread of Christianity. But it is much that they are determined not to oppose it.

A CABLE-DESPATCH from Constantinople, February 7, brings the good tidings that government permission has been granted to resume the publication of the Christian newspaper, the *Zornitza*. The suppression of the paper was regarded as wholly unjust, yet there was no recourse but to await the pleasure of the officials in regard to its reissue. Just now our missions in Western and Eastern Turkey are obtaining many favors from the government, while we are sorry to say that our brethren of the Presbyterian Mission in Syria are suffering severely in the closing of their schools and in other forms of opposition on the part of officials.

MR. STANLEY, in organizing his expedition for the relief of Emin Bey, has been flooded with applications for permission to accompany him, hundreds having asked the privilege of enduring with him the dangers and privations of African travel. The only difficulty has been that of selection from the many applicants. When will there be a like zeal to follow the leadership of the Prince of Peace as he is moving forward for the regeneration of the Dark Continent?

NOT until after the article in our January number on the "First Protestant Baptisms in Japan" was issued were we aware that the story of Wakasa, as told by Rev. H. Loomis, had been printed as a tract by the American Bible Society. The account from which we drew our article came to us anonymously, but the facts were vouched for by one of our missionaries from Japan.

THE MORNING STAR. — The Prudential Committee of the year 1885-86, having received during the last summer various reports reflecting unfavorably upon the condition and value of the missionary ship, *The Morning Star*, directed its standing sub-committee, having immediate care of the vessel, to examine and report upon all matters connected with the construction and present condition of the *Star*. The term of office of that committee expired before such examination could be made. The matter was referred to the new sub-committee on *The Morning Star*, Hon. William P. Ellison, chairman. This sub-committee, after protracted investigation and an examination of all papers, letters, and reports coming from the Sandwich Islands and all other quarters, have presented their report with a mass of testimony from inspectors, experts, and others. The unanimous conclusion to which they come is "that much of the dissatisfaction which has been expressed concerning *The Morning Star* arises from the disappointment felt because a 'steamship' was not provided in place of a sailing-vessel with auxiliary steam-power; that the *Star* was thoroughly built, according to the terms of the contract; that whatever defects are apparent in her are due not to fault in construction but to the trying character of the region in which she sails or to some neglect in her care, and that, so far as now appears, the Board has in the *Star* a good vessel which, with the care required by the climate in which she sails, will serve the purposes for which she was built for years to come, should He who rules the sea keep her from the perils to which she is always exposed." The full evidence by which the committee were led to this conclusion cannot, of course, be given here; but it is on file and is open to any one who may desire to examine it.

The latest tidings from the *Star* confirm, so far as they go, the anticipations formed by the committee. A letter from Mr. P. C. Jones, of Honolulu, dated November 19, 1886, says: "I have received letters from Captain Turner, dated Mille [Marshall Islands], August 20, 1886. He reports the vessel tight and strong enough for the kind of weather he was having. Mr. Fox, the chief engineer, writes me from Jaluij, August 24, 1886, in which he says: 'Everything in my department is working satisfactorily.'"

THE incident to which we referred last month as causing much irritation between the Japanese and foreigners, especially the English, has ended in the verdict of "manslaughter through negligence," with a sentence of three months' imprisonment, against the captain of *The Normanton*. It will be remembered that when this vessel was wrecked all the Japanese on board perished, while all the English succeeded in saving their lives. The verdict of the consular court on the matter has given great satisfaction in Japan, as indicating that wrongs committed against their people by foreigners would be noticed and punished.

A MISSIONARY writing from Turkey says: "One reason why we have no more revivals must be found in the low ethical standard of the people. Cheating the Turkish government is considered by very many, even of our Protestants, not a sin but a meritorious action. Of course the transition to cheating one another is easy, and it is done with a clear conscience." The gospel standard is high, "Tribute to whom tribute; custom to whom custom."



It is a great pleasure to be able to state that \$20,000, the sum needed for the purchase of the estate at Auburndale, long used as a Home for missionary children, under the care of Mrs. Walker, has been secured and that the property has been conveyed to the American Board, to be under the direction of trustees specially appointed for this purpose. For this happy result thanks are due to several friends who have given \$500 or \$1,000 each — among them, one missionary lady in Japan, who, having \$1,000 to give, felt that it could be used in no better way than for the permanent establishment of this Home. Special mention should also be made of the efforts of Miss Mary B. Herring, whose deep interest in the undertaking led her to freely give time and strength to secure contributions both large and small, thus adding several thousands of dollars to the amount needed. This Home, opened many years since by Mrs. Walker, and conducted by her with untiring energy and devotion, has become a necessity, and it was only proper that private funds employed in its maintenance should be released. It will doubtless be conducted in the future much as in the past. The building is now secured. What is still needed is such an addition to a fund in the hands of the trustees that the income shall provide for repairs as they shall be required and for such special cases of need, among the children of missionaries, as cannot be met by the ordinary grants from the Board. Such cases are continually arising, rendering special appeals necessary. A few thousand dollars added to the fund now in hand would obviate the necessity of such appeals in the future.

THE sudden and unexpected death of Miss Mary B. Herring, since the foregoing paragraph was written, makes it proper that a fuller statement be made as to her work for the Missionary Home at Auburndale. Though nearly fourscore years of age, she had, during the past two years or more, either by letter or by personal interview, presented the needs of the Home to a great number of persons, from whom she solicited small gifts. By persistent effort she collected, much of it dollar by dollar, between four and five thousand dollars, to which should be added her own gift of \$1,100. The latter sum she made over with great joy only three days before her death, when she was in her usual health, and this was her last work on earth. With no kindred about her, she was ever cheerful and sunny; but she lived in a frugal way, that she might give for the good of others and the hastening of Christ's kingdom. Those nearest to her know that her personal expenses never exceeded \$400 a year; and though her property never amounted to \$30,000, and for a portion of her life was much less than this, she yet within the past fifty years has given away, for objects of Christian benevolence, not less than \$50,000. "She hath done what she could."

REPORTS from Constantinople state that for the first time in history a Christian has been appointed as minister of finance at the Sublime Porte. An Armenian, Agob Pasha Kazazian, who has been in the civil service for many years and has introduced a number of salutary reforms, has been constrained by the Sultan to undertake the office of minister of finance. The difficulties of the place are numerous, and whether he can possibly carry out the wishes of the Sultan, surrounded as he is by Mussulman officials, remains to be seen.



By some accident the first number of the consolidated magazine of the Presbyterian Boards did not reach us in season for notice in our last issue. And now the February number of *The Church at Home and Abroad* is at hand, and we give to the new magazine a cordial welcome. We must confess that when our eye caught sight of the title on the blue cover, the thought suggested was that the section of the Episcopal Church which failed to carry their point at their late convention had started a magazine in advocacy of the exclusive right of that body to the name of the Church. But *The Church at Home and Abroad* does not claim to represent even the various branches of the Presbyterian Church, but only the "General Assembly of the Presbyterian Church (North) in the United States of America." It is a comely magazine of 96 large pages, of which, in the February number, 16 pages are devoted to editorial articles, 20 to home missions, 6 to colleges and academies, 4 to publication, 7 to church erection, 6 to ministerial relief, 5 to education, 3 to Freedmen, 1 to Lincoln University, and 28 to foreign missions. Rev. Dr. Henry A. Nelson is the editor, and his name gives assurance that the magazine will be conducted with wisdom and ability. He announces his purpose to make it "not a bundle of goads or whips but a basket of food." That there is abundant food in the numbers already issued, no one who takes the time to read them through will deny. The main question will be whether average Christians can take in and assimilate monthly so much and such a variety. But our Presbyterian brethren have good digestions, and they will find solid nourishment and enough of it in the organ of their Boards.

WHOEVER has copies of the Annual Reports of the American Board for the years 1875 and 1876 will find in them some reasons given by wise men for the present form of organization of the Board. At the Annual Meeting in 1875 a paper on this subject was presented from the Prudential Committee by Secretary Treat, and a committee of seventeen prominent gentlemen, lay and clerical, with President Asa D. Smith as chairman, — called a "Committee on the Reorganization of the Board," — was appointed to take into consideration the whole subject. This they did, and their report was made to the Board the next year.

AN English Presbyterian missionary relates an interesting incident which occurred as he was halting for refreshments under a great tree on the boundaries of the Fukien province. He chanced to overhear a Chinaman speaking with an unusually pleasant and impressive voice and giving to the bystanders an account of the Christian religion. He did this as if uttering the deepest convictions of his own heart. The missionary afterward learned that this man had been a patient in one of the hospitals, and though not well he was traveling toward his home and on his way was preaching the gospel which he had himself heard. How many such cases there may be we do not know, but it is interesting to find that at least some of those who are casually reached are becoming earnest promulgators of the truth they have heard.

WE have been obliged to give more than the allotted space to the letters from the missions in this issue, because of their unusual interest. The outlook in our mission-fields was never more hopeful than it is now, as will be seen by the perusal of these letters.

*The Chinese Recorder* gives an incident which shows the drift of thought among the Chinese youth. The question was proposed for debate in a certain school as to the advisability of introducing English studies into the school; but the boys declined to debate such a topic. It was not a question, in their view, which had two sides. Without any hesitation they declared that there was nothing to say against English studies.

LETTERS from Japan indicate a continuance and an increase in strength of the remarkable movement in favor of Christian education. There is also a noteworthy movement among some who are in official positions toward a personal and hearty reception of the gospel. It is not best to publish details of this movement, but our brethren, while fully alive to the dangers attendant upon the work among the upper classes, are greatly cheered in view of its apparent strength and genuineness. One of our missionaries in Japan writes: "The avalanche of opportunities that slides down upon us almost stuns us."

It will be remembered that, by a singular compact made in 1841 between Prussia and England, it was agreed that a Protestant bishop of Jerusalem should be appointed alternately by the Prussian and British sovereigns. This was a plan of the late king Frederick William IV, whose idea was to bring together, as far as possible, the Prussian and English Churches. Since the death of Bishop Barclay, the successor of Bishop Gobat in 1881, Prussia has not exercised its right of nomination, and now, by agreement of both parties, the treaty has been abrogated. King Frederick William founded this bishopric with a capital of \$75,000, which will revert to the Prussian crown. The German ecclesiastics did not relish the idea of going to England for Episcopal ordination. The way is now open for missionary societies of the Church of England to prosecute work in the Holy Land without any perplexity arising from alliance with Lutheranism, and an English bishop can be appointed as in other foreign lands.

WE learn from Berlin that the Germans are rejoicing in what they regard as the rapid increase of their national influence in Japan. A German has recently been appointed household minister and chief master of ceremonies at the court of Tokio. Berlin dressmakers, it is asserted, have captivated the Empress of Japan, so that the court dress is likely hereafter to be Teutonic rather than Japanese, while Berlin architects have furnished the plans and are attending to the erection of new public buildings, including the House of Parliament at Tokio.

THE testimony of English officers in India in reference to the success of missionary labors has often been misrepresented. The Lieutenant-Governor of the Punjab, Sir Charles U. Aitcheson, referring to a recent article disparaging missions, says: "I have not seen the article referred to; but I, for my part, should say that any one who writes that Indian officials as a class have no faith in the work of missionaries, as a civilizing and Christianizing agency in India, must either be ignorant of facts or under the influence of a very blinding prejudice."

THE almost universal prevalence of infant baptism among Oriental Christians is strikingly illustrated by the fact that in January last there occurred in the Church at Killis, Central Turkey, the first baptism of an adult that ever took place in that church, though used by a large congregation for twenty-five years.

A CORRESPONDENT from Constantinople gives a detailed account of Prince Nicolas of Mingrelia, whose candidacy for the Bulgarian throne has been pressed both by Russia and Turkey. From this account one would think that it at least admits of a doubt whether, should he be made the Prince of Bulgaria, he would be the servile tool of Russia that many have supposed he would be. He has more than once protested strongly against the action of Russian authorities in Mingrelia and in a way which has brought upon some of his relatives the severest disapproval of the Czar. His tutors have been men of liberal, patriotic principles and by no means obsequious admirers of Russia. It is said that the rulers of Mingrelia have heretofore been exceedingly tolerant in religious matters and have dealt with strict impartiality with their Moslem subjects, and in return have secured the respect and esteem of all Mohammedans. It may be that this is one reason why the Porte looks with such favor on the candidacy of Prince Nicolas.

THE gratitude of the native communities in Turkey for the work done among them is touchingly shown by the receptions they give the missionaries who come to them. Just now we have tidings of the arrival of Mr. and Mrs. Crawford at Broosa, when twenty-three girls of the school met them on the way with songs of welcome. As Mr. and Mrs. Dodd were approaching Cesarea, which is to be their station, they were met a long distance out by a cavalcade of young men from the Cesarea church and high school, and the mounted escort that brought them into the city numbered twenty-six. Along the way from the coast, Mr. Dodd listened to stories, from the older people, of the words and deeds of his father and mother, which were remembered for more than twenty years and were told with emotion by the grateful people.

DURING the recent journey of our missionaries from Bailundu to their new station at Bihé, they halted at a place where no white woman had ever been seen before. The carriers set down Mrs. Sanders's *tepoia* and stood by with an air of superior knowledge as the natives crowded around to see the great sight. One old man, having satisfied his curiosity, asked: "And where is Sandele?" (Mr. Sanders). "Oh, he is coming." "On horseback?" "No." "In a *tepoia*?" "No." "How, then?" "On foot." "Lo, behold!" cried the old man, throwing his arms high in air, "the woman riding in a *tepoia* and the man walking!" "Yes," answered the carrier, "the white women are sacred." Thus the walking of a man while a woman rode has introduced an altogether new idea in that section of Africa.

IN the Protestant church-building at Smyrna three separate congregations worship every Sabbath in as many different languages: Armenian, Turkish, and Greek. Three weekly prayer-meetings, one for each language, are reported as well sustained; in the Greek meetings, especially, a marked revival interest having been manifested the past year. The confusion of tongues can thus be made a blessing if it contribute to swell the volume of prayer and worship.

WE regret to learn of the death of Rev. Robert Robinson, who for twenty years was home secretary of the London Missionary Society. Mr. Robinson had been for some time in ill-health and partially disabled. He was a faithful and successful official, who wrought with much energy in the work entrusted to him.



## AFFAIRS IN EAST AFRICA.

THE recent numbers of the *Missionary Herald* have given a brief account of the rising of the natives north and west of Inhambane against the Portuguese authorities on the coast, rendering it necessary for the members of our East Central African Mission to leave their stations and find a secure place in the town of Inhambane. Later information has been received from Messrs. Richards and Ousley, giving an account of their return to their stations, Mongwe and Kambini, and of the state of affairs in that region. So far as can be learned, the cause of the uprising was the desire of the native king Umgana to punish certain chiefs who had been tributary to his father, Umzila, but who had recently submitted to the Portuguese authorities. It seems that several months ago the Portuguese officers were excited over the reports of the finding of gold in the interior, and they sent an embassy to Umoyamuhle, the capital of Umgana, seeking authority to dig for gold within his territory. Negotiations were regarded as favorable, and the treaty was drawn, which was sent to Lisbon for ratification. The governor of the province of Inhambane, and "Captain Moore," as he was called, who is also the commander of the Portuguese forces, set out for the king's headquarters for the purpose of assuming control over the whole country, even as far as the Zambezi. Tax-collectors were sent into the districts adjoining Inhambane, and two small districts to the north were peacefully attached to the Inhambane province. This seems to have irritated king Umgana, and he immediately despatched a large force to regain his possessions and punish the chiefs who had submitted. This they succeeded in doing speedily. Captain Moore summoned his forces, and, as Mr. Richards writes, —

"On the twenty-third [October] a battle was hazarded and *lost*. Our forces were utterly annihilated and the entire army was reported to have been slain. This was Saturday about three P.M. We heard the firing distinctly. There were but five volleys, and all was over. At six P.M. the bay swarmed with fugitives, and two wounded men got as far as my house. The utmost consternation prevailed. The governor and lieutenant-governor landed here and were off for Inhambane at once."

This battle was fought not at Cape Lady Grey, as reported, but at a point much nearer Inhambane, a little north of Kambini, the station of Mr. Ousley. Mr. Richards gives the following account of the order of battle: —

"Our natives were drawn up in five lines, with several forces intervening. The Mangani came on in regular Zulu custom, a solid phalanx, which immediately took crescent form and began to surround the Kasadora, or our natives. The first line of Kasadora fired and fled, the second and others followed their example, and after the first volley from each line not a shot was fired."

It is difficult to make a proper estimate of the number of men engaged in the battle, but from the size of the camp which they occupied, it is believed that Umgana's forces must have numbered from five to ten thousand men. The losses in killed were not great. A visit to the battlefield some days after the fight revealed not more than fifty bodies, but probably many more were slain. On the Portuguese side the loss was over one hundred.

It is impossible to understand why the enemy did not press on to Inhambane. There was not a rifle between them and that point, and no resistance would have been found had they made the attempt. But for some reason they did not make their appearance, and subsequently the Portuguese organized a force to defend the pass at Furvela, a point by which troops must march to reach Inhambane; the enemy all the time being at Makodwini station, some eighteen miles distant. Their forces have left that point, however, and it is not known whither they have gone. There are rumors that they have left for the Makwakwa country for reinforcements; other rumors say that they are on their way home to Umoyamuhle. The latter is the one most credited at last accounts. The last tidings from Inhambane were dated December fourteenth, at which time Mr. Richards was at Mongwe and Mr. Ousley at Kambini. They had visited Makodwini, finding that the mission-house and the native houses, as well as the printing-press, had been much damaged. The loss was estimated at from \$250 to \$300. Nothing, however, was burned.

Umgana has thus inflicted a severe punishment upon the chiefs who submitted to Portuguese authority. One or two of them were slain, and their districts were, for a time at least, depopulated, and tens of thousands of refugees from those districts were compelled to flee into Inhambane. It will not be easy to reassure these natives that they are safe in returning to their districts and submitting to Portuguese authority. Fortunately our missionaries are not specially associated in the minds of the natives with the Portuguese, although they are known to be on friendly terms with them. Umgana and his people can hardly be expected to regard our missionaries as his friends, and an incident connected with their stay at Makodwini will not impress him favorably toward them. It seems that the stores of food and medicines which Mr. Wilcox in his haste was obliged to leave at Makodwini, including some medicines of a poisonous character, were taken by the native chiefs, together with tinned goods, and all were freely eaten. Some of the captives affirmed that these viands were *bewitched* by those who left them, and that their people were thus killed. Probably Makodwini cannot be reoccupied at present, but it is good news that Messrs. Richards and Ousley, with their families, are already reestablished at their stations and that peace seems to prevail. Let us pray that God will speedily bring good out of seeming evil.

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### EUPHRATES COLLEGE, AT HARPOOT.

BY REV. C. H. WHEELER, PRESIDENT OF THE COLLEGE.

THANKS to the unwearied efforts of Mr. Peet, our mission treasurer in Constantinople, an official permit for Armenia College has at length been secured, the name, however, being changed to Euphrates. Some weeks since the officials visited the different departments and put the seal of their approval upon the certificates of all the teachers, as well as most of the textbooks, the right to direct in regard to which they claim. All prohibited books, though not teachers, "are to be" (officially) "burned." Messrs. Clark & Maynard may like to know that among the volumes condemned to official flames is their "Manual of

History," while, to save it from the flames, Harper & Brothers' "Studies in English Literature" has undergone some peculiar expurgations by the official pen, as where, in a note on Al-Borak, in one of Whittier's poems, the italicized words are expunged from the sentence, "A wondrous *imaginary* animal, on which Mohammed *pretended to have* made a night journey from Mecca to Jerusalem and thence to the seventh heaven." The constant increase of numbers in all departments causes surprise as well as satisfaction, particularly the increasing numbers who come from schools in surrounding cities and villages, taught by graduates and undergraduates of the college. Of our 65 schools outside the college, 22 of them taught by females, 34 are permanent, and 31 have been kept open but a part of the year past. In these schools there have been, for a longer or shorter time, 1,537 boys and 766 girls, a total of 2,303, of whom 1,105 studied the Scriptures with a textbook, the rest having oral lessons.

It will interest some to know that 904 studied mathematics, and 459 English, thereby showing aspiration for education in the college, in which all study that tongue. These outside schools with their three grades, high, common, and primary, — sometimes intermixed in the same room, — furnish an excellent opportunity to employ, test, and train the graduates and undergraduates of the college, and to attain its great aim, the enlightenment and evangelization of the masses.

The number in all departments of the college thus far the present term is: theological, 8; college, 47; preparatory, 199; females: college, 40; preparatory, 173; total, 467. These come from this city and thirty-seven other cities and towns. Notwithstanding the poverty of the people, more than \$1,400 has been received during 1886 for tuition, rent, and incidentals, not including food, which is not furnished by the college, the "commons" being a department by itself.

It is perhaps not known to all the friends of the school that during all the time of preparatory study there are daily Bible lessons, which are continued during the college course except when, for a time, Natural Theology and Butler's Analogy take their place. The religious condition of the institution was never so satisfactory as now, if we may judge from the interest manifested in attending and sustaining the four regular weekly prayer-meetings. It is a fact of no little interest that since 1877 fifty-six of our pupils have connected themselves with the Harpoot church alone, thirty-two of whom are from other places. Our evangelistic teachers of high schools and preachers are widely scattered in other mission-fields, reaching even to the home-field in Worcester, Massachusetts, and Montreal, Canada. One of our graduates, a son of "Little Gregory," of *Grace Illustrated*, has recently returned from Tabriz, Persia, where he has labored since 1883 as a missionary teacher, and has married our chief teacher in the female department, a daughter of the heroine of "In the Furnace," of the same book. In our own field several graduates are doing double duty as teachers and preachers. The fact that, of their own motion, with no aid from us, graduates are found in the Geneva Law School, in Andover, Hartford, and Yale Theological Seminaries, Yale Scientific School, Michigan University, and several medical schools in the United States, while others are merchants in Boston, Philadelphia, and Washington, shows that aspiration and push are not wholly wanting. Would that we



might see these qualities exhibited to the same extent in efforts to bless their own people! We are sure that some of these young men will, ere long, come back to "begin at Jerusalem." That this may be the case, and that the institution may do well that evangelistic work for which it was established, we ask the prayers of all who may read or hear this article. Will not more of those who contributed to endow the college write us now and then?

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## A MOUNTAIN TOWN OF THE TAURUS. — ZEITOON.

BY REV. HENRY MARDEN, OF MARASH.

ZEITOON contains nearly ten thousand Armenian Christians hid away in a dark ravine of the Taurus, reached by almost impassable mountain-trails. For hundreds of years this little fragment of the old Armenian nation has maintained a semi-independence, sometimes paying tribute and sometimes driving every soldier and policeman out of the mountains. A new strong fort on the cliff overlooking the town, garrisoned with eight hundred Turkish regulars, nominally preserves order, but certain moral influences have probably done quite as much in the adjustment of the relations between the Zeitoon people and the Turkish government and in the establishment of mutual respect and confidence.

Our little Protestant community here, of two hundred members, is one of the best in our field. Its preacher is supported in part by the church itself and in part by the three churches in Marash. The missionaries aid the people in supporting two common schools, which are now in good condition. Three years ago a bright little Armenian girl, found here in the Protestant school, was taken to Marash and educated in the Girls' College. She became a Protestant and is now back at her home, teaching sixty-two women to read, going from house to house, and, Bible in hand, explaining the truth to the little groups that gather around her at every corner.

A few years ago the Bible was burned in the streets of Zeitoon and the missionary narrowly escaped with his life from a fanatical mob, but to-day there is not a house in the town that does not welcome both the missionary and his Bible. Yet within the past five years very few have crossed the line and entered the Protestant community. In other cities men, when they become enlightened, one by one become Protestants; but here hundreds of men have accepted, at least intellectually, the Protestant interpretation of truth, but with the hope of reforming the old Armenian Church they prefer to remain in it. These men organize Bible clubs, which hold meetings after the formal church services. One of these clubs employs a regular preacher and school-teacher. Their methods are distasteful to the priest, but an attempt to suppress them would probably drive them in a body over to Protestantism.

The burnt district has been almost completely rebuilt. The funds in aid of the sufferers, contributed by friends in America and elsewhere, have been carefully applied by the missionary in charge to the wants of the most needy of all denominations, and have been received with many blessings on the givers.

On November 27, at the funeral of a prominent Armenian, I accepted the invita-

tion of the bishop to make an address. There were nearly a thousand men seated on the ground close around me as I stood on a rock near the grave and looked into their faces. The son of the dead man was bending over the grave, weeping aloud. On a former visit to Zeitoon this same young man shot a man dead in the street almost before my eyes. On my left sat the former "robber chief," and scattered about the assembly were his old comrades in dark deeds. Before me were a dozen priests with crosses, censers, and coats of many colors. They chanted the service in the ancient, unknown language, swung the censers, and then sat down in silence. In simple language I explained the way of salvation and bade them look to Jesus and live. The gospel message came to many of these hardened men with the freshness of a new revelation, and every eye was fixed upon me in breathless attention.

For nearly two weeks we have held daily preaching-services. There has been good attendance, and the deep interest of the brethren has found expression in many earnest exhortations and prayers. Wanderers are being reclaimed, and new voices are being heard in prayer and praise.

In my long acquaintance with Zeitoon I have never seen its people, of all classes, so ready to listen to the gospel. The harvest-time of so much seed-sowing in the few past years is surely very near.

#### "THE LOVISTS."

Some six years ago an Armenian priest in the village of Yarpooz, forty miles north of Zeitoon, began to proclaim that "Christianity is *love*." He prepared a set of hymns and tunes and sung them in praise of this theme. Another priest and a few brethren joined him, when they met night after night and chanted their rude songs till the morning hours. They would sometimes work themselves up to a degree of frenzy and faint away and see strange visions. They discarded the forms and language of the Old Church and sang and prayed in the vernacular Turkish. These priests went about from village to village, proclaiming their doctrine, and have now gathered little companies of "converts" in nearly a dozen places. The church authorities called them to account, but a prudent compromise seems to have been made by which the "Lovists," as they call themselves, are to be tolerated in the church; but they are to resume the observance of all the rites of the church. They have recently come to Zeitoon and are enlisting large numbers among the partially enlightened Armenians. Their songs, extempore prayers, abundant weeping, and use of the Turkish Scriptures are a reaction from the cold forms of the Old Church, but the leaders of this movement look nowhere for truth except in their own interpretation of Scripture. After long fastings and weary nights of worship, they profess to see flashes of holy light, dream dreams, and make prophecies. Just now the priest, with a large delegation of the faithful, has retired to a monastery on the side of the Taurus, where it is said that by fasting, prayer, and sacrifices they are exerting all their powers to secure the performance of a miracle as a divine seal to their mission. A large number of crosses are now being manufactured, which these "Lovists" will take in their hands and, with "Love" as their watchword, will go forth on a crusade from town to town.

This whole movement is a strange mixture of truth and error, and in its

intense enthusiasm it moves many a heart that has given no response to the simple gospel message ; but whether in its future it will drift into the lines of simple truth, or burn itself out, it has already awakened among all classes an unusual interest in spiritual things.

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### MOHAMMEDANISM IN CENTRAL AFRICA.

UNDER the above title *The Contemporary Review*, in its December number, has a striking article by Mr. Joseph Thomson, well known as an explorer in Africa, especially on the eastern coast. The statements made by Mr. Thomson are certainly worthy of consideration, and, while some exception may be taken to the line of argument, the conclusions reached should be pondered by Christian missionaries. Mr. Thomson affirms that in his three expeditions on the eastern side of Africa he saw nothing to suggest that Mohammedanism had any power in the amelioration of the condition of the people. He had formed an altogether unfavorable impression concerning the native character and had put little faith in any attempts to elevate the African ; but when he visited the Soudan he found a people not contaminated by contact with Europeans ; not corrupted by the vile liquors which had been brought from Europe or America, but living sober and industrious lives and far advanced on the road to civilization. In the villages, as well as the larger towns of the Soudan, he found men who could read and write Arabic, and there were some who, not content with the education they could find at home, had become students at the great Mohammedan University in Cairo. Simply as a result of the introduction of Mohammedanism, as he affirms, these various tribes had become welded together ; the people had abandoned their fetiches and their idolatrous worship and were calling in prayer upon the one God whose power and love they acknowledged. Mr. Thomson affirms that the condition of these Soudanese people was vastly superior to that of any African tribes he had seen, and he is forced to the conclusion that their better condition is the result of the Moslem faith which they have received. Of course our writer does not apologize for the crimes that are committed in the name of Mohammedanism, but he affirms that these crimes should be no more charged to their faith than should the corruptions in Christian or nominally Christian lands be ascribed to the teachings of our Saviour.

This report of a careful observer is certainly surprising. We have not been accustomed to look for good results from that quarter. Still it is not difficult to see that monotheism in its effect upon any community must be vastly better than polytheism, and that a religion that calls for the worship of an unseen God, the Maker of all things, is more elevating than one that peoples the world with fetiches to be worshiped with degrading rites. Since the rules of Islam are rigidly in favor of abstinence from strong drink, it should be expected that wherever that faith had gained sufficient power over the natives to induce them to abstain from their own *pombe* and to reject the worse rum and gin of the foreigner, there would be a vast decrease of cruelty and crime and a reinvigoration of the better elements in human nature. Still we cannot help thinking that Mr. Thomson's admission that the success of Mohammedanism has been due, in part



at least, to the fact that so little has been asked of the people, and that acceptance of the new faith "does not necessarily change any of their habits," indicates that their conversion to Islam has not radically reformed these men. They have changed, doubtless, some of their practices; they have perhaps adopted certain new habits in place of those that are worse; have they accepted a faith which has radically changed their characters and given them anything more than a veneer of civilization? Mr. Thomson thinks that there is something more than this, although he is prompt to say that the new faith is greatly inferior to Christianity. But it has given to the negro something he can comprehend; it has not attempted to do more.

Is it true that Christian missionaries to the heathen have tried to do too much? It is quite possible that in some lands they have tried to make native Christians conform too closely to some of the habits of our civilized life. There may have been some attempts to instil into their minds thoughts which the mass of them are not as yet capable of appreciating. It was true in the early days of Christianity that men who were woefully defective in their understanding of some vital truths of our holy religion were yet accepted as confessors of the faith, sometimes as teachers of it. Christianity sets before its followers the highest ideal, but the example of the Master and of his apostles would not indicate that the neophyte should be called upon to reach that ideal before he is recognized as a disciple. But a missionary to the heathen cannot attempt too much in the direction of seeking a radical transformation of human character; while it is possible that he may sometimes require a renunciation of tastes and customs which, though foreign to our ideas, are not necessarily opposed to the Christian life. Mr. Thomson says that Mohammedanism does not interfere with the polygamy of the Soudanese. Christianity *did* interfere instantly with polygamy, though some have questioned whether, in the apostolic church, one whom the new faith found with a plurality of wives was required to put away all save one. Certainly no one in that condition was permitted to occupy any official position in the church, and no one who had received the faith was allowed to take more than one wife. In this and in other matters easier requirements might have paved the way for a more rapid outward progress of Christianity, but any relaxation of the high requirements of the Christian faith would have introduced moral weakness. It may be a question whether, in certain cases not involving principles, converts from paganism should not be allowed to retain their early customs; but nothing could be gained for the kingdom of God on earth by toning down the moral teachings of the Saviour or any failure to insist upon his requirement: "Ye must be born again."

On one point we wish that Mr. Thomson's vigorous protestation could reach the ear of every statesman and every Christian in the world. He speaks in terms of strongest condemnation of the permission by civilized governments of the introduction of intoxicating liquors into Africa. "For every African," he says, "who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin-trade." The evil of this traffic is simply enormous. Why should Christian governments tolerate the crime? "We are ever ready," says Mr. Thomson, "to raise shouts of horror if a case of maltreatment

of slaves occurs, and we will not see that *we at this moment are conducting a trade which is in many respects a greater evil than the slave-trade*. That word, 'European trade,' as spoken on our platforms, is complacently regarded as synonymous with civilization; it is supposed to imply well-dressed negroes as its necessary outcome and the introduction of all the enlightened amenities of European life. It *ought* to mean that to some extent; but, as I have seen it in many parts of West Africa, it has largely meant the driving-down of the negro into a tenfold deeper slough of moral depravity. And we — we Christians leave it to the despised Mohammedans, those professors of a 'false religion,' to attack this traffic and attempt to stem the tide of degradation; to sweep it away utterly, if possible, as they have already done fetichism and cannibalism over enormous areas." These are stinging words, and the sting lies in their truthfulness. Can not something be done to awaken the moral sense of Christian nations in reference to this matter? Where is the Wilberforce to awaken and give voice to the sentiment of Christian people the world over against the infamous traffic in drink, which is as great a curse to Africa to-day as was the slave-trade of a half-century ago?

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## THE ENGLISH VICEROY'S VISIT AT MADURA.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

HIS EXCELLENCY LORD DUFFERIN, Viceroy of India, visited Madura, December 7, and had a good opportunity of seeing something of the work of our mission in education. Most of the students from Pasumalai College, and many pupils from the Madura Girls' Schools and other schools, were arranged in a crescent in an open place, and sung, to the great delight of the vice-regal party. An address was also presented by the missionaries, bringing before him the following facts: —

The mission was the pioneer in the educational work of the town and district of Madura. At present it has more than five thousand pupils in nearly two hundred institutions, the majority of which are primary schools. Of the nine hundred youth under instruction in the city of Madura one half are girls. The viceroy proved to be very genial and appreciative, and repeatedly expressed himself as well pleased with what he saw and heard.

In contrast with this was his visit to the great and rich heathen temple of Madura, where large expenditures and elaborate preparations had been made to receive him. The cloth of honor presented to him, and placed upon his shoulders, was of exquisitely wrought Benares lace, embroidered with gold thread so as to represent, in lifelike form, the ancient history of the temple and the images of all its chief deities. Over his carriage was held a large umbrella of bright silk embroidered with lace. Within the temple, flowers showered down upon him from the ceiling and from the hands of dancing-girls on either side. An album of photographs of the temple, in covers of scarlet velvet embroidered with lace, was also presented to him and indicated the march of civilization within the sacred precincts. He could not be permitted to invade the sacred inner shrine

of the presiding goddess Minakshi, but was graciously allowed to see whatever his binoculars could bring to view in that dark holy of holies.

A public man can seldom meet such a concourse of people in India as attended Lord Dufferin without having some grievances presented to him, and he did not escape. Characteristically enough, the grievance brought to his attention was from the body of dancing-girls, and consisted in a recent ruling of the Madras high court to the effect that the dedication of girls to the Hindu temples was a criminal offence under the provisions of the Indian penal code. Prostitutes themselves, they sought to have this Christian ruler interpose to allow fathers to give their innocent girls to the perpetuation of their own shame and the glory (?) of the temples. To his honor, be it said, he expressed himself as in favor of the law. As a native correspondent of *The Madras Mail* naïvely put it: "His Excellency was pleased to observe at the end: 'I am afraid it is a good law.'"

Lord Dufferin seems to be fully sustaining in India the prestige and reputation he so honorably won in Canada and Constantinople.

## Letters from the Missions.

### Madura Mission.

#### THREE CHURCHES DEDICATED.

DR. CHESTER, of Dindigul, wrote, November 30:—

"This month of November has been a red-letter month in our station, for on three successive Fridays we have had the dedication of a church. In speaking of these separately, you will be able to see not only how much the members of each congregation contributed to the total cost of their church-building, but also the way in which our congregations are often formed.

"The church which was dedicated on Friday, November 12, is in the village of Rahjahkapatti, nine miles northwest from Dindigul. The members of the congregation here are from a class of which I have no other congregation. There are more of this class in the Melur and Tirumangalam stations, and relatives of the members of this congregation live in one of the villages of Tirumangalam, some of whom were present at the dedication, by invitation. Before joining the congregation the families were heathen, and I have no doubt were induced to accept Chris-

tianity through the influence of their Christian relatives in the Tirumangalam station. One man in this congregation united with the church at Dindigul previous to his going to live in another village in this station, and three other adults are now preparing for admission to the church. Their church, which cost about sixty rupees (\$24), is quite large enough for the present congregation and is well lighted and ventilated. I gave them twelve rupees from mission-funds to help purchase the door and window-frames. Two native pastors and three catechists from our station were present at the dedication, as also the inspector of police (who is very friendly to our work), and native Christians from four other congregations. The exercises were varied and interesting. This congregation, though small, is growing and the work here is hopeful. We have a school in the village and a Christian teacher who at present has charge of the congregation.

"The dedication of the church at Area-nallnūr took place on Friday, November 19. The congregation in this village has been recently gathered. The members have come to us from a Goa Roman



Catholic congregation. Pastor Rowland, who was laboring for a few months in a neighboring village and often saw and conversed with this people, brought the matter of their becoming Protestants to a head, although the catechist who now has charge of the congregation had been visiting them and preaching in their village for more than a year. The church here cost a little less than the one dedicated last week at Rahjahkapatti, and the members of the congregation contributed three quarters of the cost. At the dedication Pastor Colton, of Dindigul, two catechists and several teachers were present, and members of four other congregations. Rev. E. A. Lawrence, recently of Syracuse, New York, who was visiting us, made an address which Pastor Colton interpreted. After this there were the usual exercises. The members of this congregation are suffering severe persecution from the Roman Catholics, but stand firm.

"On November 26, which was also Friday, we had the dedication of the church at Sachiapurum ('Witness Village'), four miles east from Dindigul. I had taken Mr. Lawrence to this village the Saturday afternoon previous, and he was particularly pleased with his visit and with the congregation and with the new church. This congregation is about seven years old. The members originally came from another village where we have a congregation and settled in this new place, to which we have given the Christian name of Sachiapurum. They were all of them young men when they came, and a number of them have married since then. It is a growing congregation and one of the most hopeful in the Dindigul station. If any one — whether Protestant, Roman Catholic, or heathen — wishes to reside in the village and build a house, he must not only build in line, as directed, so as to have the streets or lanes wide and straight, but such a one must also promise, that he will not work on the Sabbath. The present church is the second one they have built, the first being too small for the present congregation. This church,

like the two others already mentioned, has a thatch-roof but is much larger than the others. It has cost, with the door and windows, a little over one hundred rupees, and of this amount the people have not asked me for an *anna*. The congregation is also an example in the matter of Sabbath and other collections, although not yet coming up to the mark I hope to reach."

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### North China Mission.

#### A CHRISTIAN FAMILY.

DR. PORTER, under date of November 24, reports the gathering of spiritual fruit at a village formerly attached to the Pao-tung-fu station, but some eighty miles distant from that place. Dr. Porter says: —

"I spent three very pleasant days here, gathering fruit that has been ripening, some of it, for twenty years. Three cousins of my helpers, disaffected through the inability of the mission to help them in a case of persecution years ago, had almost barred the door against further growth. But the helper, by his occasional visits, and his wife — a bright, intelligent, earnest woman, who has upheld the little company of inquirers for some years — have wrought in faith and much prayer, and at last the sunshine has come and the fruit has become ready. I arrived on Saturday. That evening the neat family-room and the *k'ang* were filled with the company of women. Miss Evans had passed a night with them last summer. They were very glad to see the pastor whose visit had been promised so long. Most of them were bright, capable women, each with a special story of hostility to the gospel and of a sudden, unlooked-for change; each with an assurance that nothing could dispel the light which now made their hearts glad.

"I happened there at the busiest season — just as they were gathering the large autumn crop of cabbage for which the region is famous. But they could drop their work, most of them, to come to this service. It seemed in many senses

remarkable that so large a company should be gathered there. We had a full examination of each one, and then, as the Sabbath drew toward its close, twelve women, two girls, and a young man, together with four children, were baptized into the Blessed Name. There were the aged mother and two sisters and an aunt of the helper, the latter having waited many years for this service, and several neighbors and acquaintances. The husband of one of them and a son have gone to study with Mr. Pierson and will be baptized there, a family of seven thus unitedly confessing Christ."

#### CHANGED HEARTS AND LIVES.

"It was pathetic to hear the aunt and sisters tell how they had waited many years, amid opposition and contempt, for this to them happy hour of confessing Christ. One large, loud-voiced woman who had devoted her life to an 'incense-burning sect' laughed at her own previous folly. She had bitterly opposed her son, who said: 'Well, if you waste money in incense, I'll spend it on drink. We'll see who will go the farthest.' Then they both turned toward Christianity, the son first and then the mother. She had reviled him for his obstinacy in listening to the gospel, when lo! a surprise to herself, she had an irresistible desire to accept the new truth. This was only last spring. Several of these women, owing to the Christian conversation in the family for some years, had a noticeable comprehension of the truth and of Christian life. They are all closely bound together and have found others wishing to join with them in the Sunday services. The aunt is well-to-do. She has often given small sums to our dispensary and kindly fed the team with straw and provender. The young man who joined was ignorant but very determined that he must accept the truth. He came four miles to this service. I shall have great hope that this new life in that dead village is but the beginning of a larger and gracious work to be developed.

"From this village as a pivot, we turned southwest, passing through the

districts of Shên-cho and Shu-lu. At Pai Tou I found an intelligent church member whose aged mother was baptized by Dr. Blodget fourteen years since. We went at once to visit an elderly school-teacher who was very desirous of meeting the foreign teacher. I found him in his own neat little schoolhouse and he received me most courteously. He had been a teacher for the Romanists for two years, but had never liked them and had not joined them. He had read their books, *but had never seen the Bible*. That night a large company listened to us at our resting-place, assenting to the truth we spoke. 'They believe all you say when you say it,' said the church member, 'but when you are gone they forget it.' 'Give us a man to preach and teach!' 'If only some one could come often, there are enough to listen and accept!' The cry is the same everywhere: 'Give us men, native and foreign!' How shall they hear without a preacher?

"The next day three sons of this member were baptized. I hope they may be sent to school. The good brother, having given up the day to escorting us, spent the whole night at his work at an oil-press to make up for the loss of time."

Other villages were visited in which Dr. Porter found much to encourage him. During the tour, from twenty to twenty-five persons were baptized. But he speaks of the deep impression made upon him by the immense number of people to be reached — from four millions to seven millions of inhabitants dwelling in the region through which he passed: —

"Shall we have to stop and ask Christians at home not to sadden us with a fruitless and bitter controversy over that which is indefinite, when it is so real and certain, that 'The whole world lieth in wickedness'?"

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#### Japan Mission.

##### TOKIO.

FROM various stations of this mission cheering reports have been received. Rev.

O. H. Gulick has rented a house at Kumamoto, on Kiushu, and will remove his family there in March. On December 12 Mr. Gulick and Mr. Ise administered the Lord's Supper to the Christians in Kumamoto, and five persons were baptized, one of them a man of much prominence. Dr. Greene had visited Tokio and writes:—

“The work there is going on most hopefully under the efficient care of our two faithful brothers, Mr. Kozaki and Mr. Ebina. Mr. Kozaki is the pastor of the First Church, which has been for some time self-supporting. In connection with this church another has recently been formed, perhaps a mile and a half away, and inside of the outer moat of the castle. Lest it should be supposed that Congregationalism has any special privilege here, I may say, in passing, that there are at least two Presbyterian churches (I think three), and one flourishing girls' school, inside this outer moat, which encloses territory so extensive that the number might be doubled without fear of overcrowding. I have known for the past seventeen years that Tokio was a city of vast extent, but I never realized it so vividly as now, after flying about here and there on business connected with my work. It is astonishing how little can be accomplished in one day in view of the amount of time required for moving about.

“Mr. Ebina is stationed as an evangelist under the Japanese Home Missionary Society in a section of the city called Hongo, not far from the Imperial University. His dwelling, which is on elevated ground, looks down upon the principal building of the university, perhaps a quarter of a mile distant. His preaching-place is not far off, but it must be fully four miles from the First Church and nearly three miles from the new church, which we call the Bancho Church, from the section of the city in which it is located. Mr. Ebina's work is new, and as yet but a small number attend his services, but among those who do attend I noticed three students of the High Middle School, which, in the educational system, stands next to the university.

These young men are regular attendants and we hope they will be able to bring in many of their associates. These three were formerly members of the Doshisha School, and spoke warmly of their attachment to it. Besides these, there was present the proprietor of one of the most important financial papers of the city, a man who seems almost ready to confess himself a Christian. Mr. Ebina speaks of him with great hopefulness. Mr. Ebina preached a most impressive discourse, which seemed calculated to be very helpful to those who listened to it. He seems admirably adapted to the important work to which he has been called, and we trust that he will, with the Divine blessing, be the means of winning over a considerable number of the thoughtful young men now attending the government schools.

“There has been of late quite a remarkable interest in Christianity manifested by men in the upper ranks of society, and several in high governmental positions have announced themselves to be at least friendly to the spread of Christianity in Japan. In some cases a public confession of faith in Christ has been made. The Bancho Church numbers several of this class.

“Under Mr. Kozaki's escort, I visited one of the members of the new church, a man who studied several years in Germany, and who has traveled widely in other lands, and I was much impressed by his almost childlike simplicity of faith, as well as with the earnestness of his desire to make his religion felt in his daily life. He has a difficult place to fill, and it is meet that you, as well as we, remember him frequently in prayer.”

SENDAI.

Mr. DeForest wrote, December 18:—

“Since my last letter, we have added to our work here by opening a night-school, at the invitation of the chairman and two members of the Provincial Assembly. They advertised for seventy scholars and, as the applicants at once numbered *eighty*, the doors were closed against any further admissions. This school is in our



preaching-place, which was formerly the preaching-chapel of the powerful Hongwanji sect of Buddhists. There is an eager thirst for knowledge, especially English, and our willingness to teach it is one of the main reasons why our Sunday-school numbers fifty, and the attendance on our preaching-services averages one hundred, and the seven applicants for baptism are all students. I know of no other possible way by which, in two and one-half months, we could have reached so large a number in a new station. We have planned to organize a church next March. It will not be large nor self-supporting, but it will not cost the Board anything, and we hope it will, at an early day, be strong enough to call a pastor. Till such a time the teachers of the school will take charge."

Since the above was written, a brief note has been received from Rev. H. Loomis, agent of the American Bible Society, in Yokohama, reporting a marked spiritual awakening at Sendai, manifesting itself in full meetings for prayer, deep penitence for sins, and earnest inquiries for the way of life. Our next mail from Japan will doubtless bring us the details of this spiritual movement.

#### KIOTO. — A NEW GOVERNMENT SCHOOL.

Mr. Learned writes, December 18: —

"Our fall term closes to-morrow, and we have had a very pleasant and successful term of it, with very little interruption of any kind. The government is going to establish five branch universities, or 'upper middle schools,' throughout the country, and it has just been decided to locate the one for this part of the country in Kioto. This will expose us to a more direct and intense competition than we have yet met. For several years now we might safely boast that there was no English school as good as ours this side of Tokio, but the new institution will compete closely with us. We cannot, of course, rival this government institution in material appliances, for it is said that \$100,000 has been appropriated for buildings and land. Moreover, a government

institution will have various attractions which we cannot offer; but we may hope to do at least as good teaching as far as we go.

"On the coming Sabbath I am to have the pleasure of assisting the First Church in their communion service, and of baptizing nine persons."

#### HIOGO AND TAMON. — AN ORDINATION.

Mr. Atkinson reports that the church at Hiogo celebrated the tenth anniversary of its organization on November 23 by three services, covering the whole day. On the day following, the Tamon church, one-half mile distant from Hiogo, held ordination services. Mr. Atkinson says: —

"Its pastor-elect was examined in the forenoon by the representatives of a dozen churches, and did well. The 'probation question' came up three or four times, but Mr. Osada gave good and careful answers. He is thoroughly on the orthodox side of theology. The ordination took place in the afternoon. The charge to pastor and the one to the people, the one by the Akashi church pastor, and the other by the Osaka church pastor, were strong, earnest, and spiritual ones, and occupied, the one three quarters of an hour, and the other an hour, in delivery! At night a theatre-service was held and a thousand people listened in greatest quiet to four sermons. Singing came between to relieve the strain.

"I am invited to teach some men who, years ago, organized themselves into a society to study deeply into Buddhism and to oppose the progress of Christianity. I have consented, and shall begin as soon as I feel a little stronger. The work is broadening and deepening all about us. The Spirit of God is surely abroad in the land."

#### Northern Mexico Mission.

##### AN ALARMED PRIEST.

MR. EATON writes from Chihuahua, January 11: —

"Last Sunday evening, during our well-attended closing meeting of the Week of

Prayer, the *cura* of this city, Dr. José de la Luz Corral, preached a remarkably bitter sermon against the Protestants. His comparative moderation of speech and behavior has often been remarked, as contrasted with the intemperate words and fanatical proceedings of his clerical associates. In explanation of this self-control some have said to me: "Father Corral is no fool." But last Sunday, in the great church on the plaza, for two hours or more he poured out the vials of his wrath against us and sought to rouse his parishioners to stout resistance of evangelical influences. Only the most meagre report has reached us, because none of our own people were in attendance. Yet it is noticeable how we have gained friends throughout the city in these four years, who, though they dare not openly espouse our cause, do not sympathize with the intolerance of the church-party.

"The preacher declared that the Protestants were the persecutors of Christ; were 'of the root of Herod'; were 'ruining' (literally 'beheading') 'the hearts of children with their false doctrines'; were corrupting the young, teaching them all manner of vileness; that a great number of children had already been brought up by us to attend our services, and that at the rate matters were now going, 'in a short time there will not be a child left us.' He stated that we were teaching many things in all parts of the republic, pretending to prove their truth by an appeal to the Bible, but that they were only false doctrines and that our Bible was a private *compostura* concocted by the Americans and was no Bible at all, while the true Bible was that in the hands of the Pope.

"He warned his hearers that the Protestants were very subtle and with a single word could make an impression that was ineradicable; that they 'shot powerful arrows' which could not be extracted, and therefore that it would be best not to speak one word to them. It was further announced by him that Don Felix F. Maceyra, the present governor of this

state, and known to sympathize with the extreme Roman Catholic party, had promised that he and 'all the merchants of the city' would contribute funds in generous measure to help the *cura* to secure priests from Durango, Mexico City, and other points to preach in all the churches and chapels of this city both morning and evening, day after day, with all persistency, until these pernicious doctrines should be cast out.

"This sounding of an alarm by the *cura* is one of the most hopeful signs that the preaching of the gospel is having its effect in this region. May many more hearts be pierced by one of those 'powerful arrows' of the divine Spirit, and may the preacher's prophecy regarding the children be in good measure fulfilled!"

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### West Central African Mission.

#### CATECHUMENS AT BAILUNDU.

FOR some time past Mr. and Mrs. Stover have been greatly pleased by the utterances and deportment of several lads who had come to them, but letters just received indicate a rapid advance and confirm the hope that these lads have indeed received the new life in Christ. Mr. Stover wrote, November 11: —

"You will be glad to hear that my class of catechumens is fully established and now numbers six members. We meet on Sabbath evenings and on Thursday evenings. On the Sabbath we have a catechism which I arrange from Dr. Schaff's 'Christian Catechism,' followed by a prayer-meeting in which the voice of every member is heard in prayer. On Thursday we simply have a midweek prayer-meeting. I think I never saw better evidence of earnest purpose to follow the Saviour than we have daily from these boys, and they are making wonderful progress. The names of those who are active members of the class are Cato, Esuvi, Ngulu, Nganda (the king's son), Olokoso, and Kaliavali, who is now absent with Mr. Currie. We hope others will join soon. My purpose is to instruct them

in the doctrines of the Christian life and worship, and if, by the time we have gone fully over the subjects necessary for their intelligent acceptance of the responsibilities of the Christian faith, they manifest the same spirit they now do, having persevered to that extent, to baptize them.

"You would be deeply moved could you hear and understand the earnest, simple prayers of these lads pleading for clean hearts, full of love to God and to their neighbors, for strength to resist the temptations of the devil, to flee all anger, malice, and evil-speaking, and to endure scorn and persecution for Jesus' sake; for grace to return good for evil, by seeking to win their persecutors to accept Jesus as they themselves have done; for the Holy Spirit to keep evil out of their hearts by reminding them constantly of the words of Jesus.

"Nganda, the king's son, told the Lord last night in his prayer how angry their friends get when they (the lads) try to tell them of Jesus. Being the king's son he has many privileges and immunities, but as a rule he ignores them and places himself on a level with the others, and in his attempts to 'tell the words of Jesus,' he relies more upon the arm everlasting than upon his 'royalty' to save him from the persecution which is quite likely to follow all such efforts. And so we bless God and take courage. We need your prayers, that we may have wisdom and the 'anointing which abideth and teacheth' in leading these souls onward in the divine life."

Some ten days later (November 20), Mr. Stover says:—

"Since writing the above, two other members have joined our Christian circle, and the boys now eat their meals here, though they go home to the village to get their food. They use a large box as a table, repeating the Lord's Prayer as a blessing. After the morning meal they have prayers after the manner of our evening worship with them. They recite the 'liturgy,' and then one leads in an extempore prayer just as I do in the evening worship. Their prayers from time to

time at prayer-meetings indicate spiritual growth, especially a deeper apprehension of the evils of sin, both in the abstract and in their own hearts.

"Last night Esuvi thanked God that he did not leave them here without knowledge of Jesus, but even after the whites had been plundered and driven away he had, by his love in their hearts, led them back to tell them more about Jesus."

#### FROM BIHE.

Letters have been received from Messrs. Sanders and Fay, who, with their wives, reached Kamundongo, their station in Bihé, September 9. They were greatly delayed in their journey by the slowness of the carriers. On their arrival they formed their camp, consisting of two tents and three huts, and soon after commenced building the house for Mr. and Mrs. Fay. On September 21 Mr. Sanders wrote:—

"Though still in Kamundongo, we are on a different site than that we occupied before, and thus far we are better pleased with it than with the former. I went to the *ombala* and gave notice of our arrival, taking no present whatever. No comment about the omission was made. It is said that Jambayamina goes out to war (to plunder, rather) next month. Guilherme says an *osoma* cannot be said to be really enthroned until he has gone out on a 'war.'

"The *osoma* says Bailundus bringing loads for us, or letters, may come here; but if a *cometiva* tries to pass through, to trade among the Gangelas, he will plunder them. It remains to be seen if the Bailundus trust his word. We cannot get any one yet to carry down these letters."

Those letters did not reach the steamer for which they were written, but arrived with others dated more than a month later. The news is cheering, the health of the missionaries being good and their building operations progressing as favorably as could be expected. Two Englishmen, Messrs. Scott and Swan, who had started to join Mr. Arnot in the interior, had been stopping at Kamundongo, and



the former, on account of protracted ill-health, had decided to return to England. The king, Jambayamina, has made a demand upon Mr. Sanders for the price of the tusk of ivory about which there is the quarrel between the Bihéans and the Bailundus: It seems that at the time the Bailundus made the attack upon the caravan of Bihéans, they threw the stolen tusk into the mission-garden at Chilume, and it was afterward taken possession of by King Kwikwi. Jambayamina now claims that the missionaries are responsible for his loss. If the quarrel between the two tribes could be settled by the payment of the value of the tusk, it would be a great gain at a small cost.

The following, from a private letter from Mrs. Sanders, gives some account of their surroundings:—

“We are getting along nicely here. The Fays’ house is well under way. Our gardens are dug and partly planted. We have rains every few days. Mrs. Fay and I both get pretty tired some days, but we live in hopes that some of our boys from Bailundu will come up with Mr. Swan. They will if their fathers are not too much afraid they will get caught.

“It has seemed to us sometimes as if we were the only inhabitants of the land, everything will be so quiet and solitary. At home, and I believe in most other lands, nothing is known of such vast stretches of uninhabited and uncultivated land. From our camp, as far as the eye can reach, there is not the least trace of humanity. It is true that we are not more than ten minutes’ walk from the Kamundongo villages, but they are concealed from view by a very light and thin strip of woods. Everywhere there are beautiful forests and rolling meadows. The eye gets weary of solitude. But when the moonlight comes, or a person dies, we are very quickly made aware that we are not the only occupants of the soil. Then dancing, drumming, singing, and howling make night hideous.”

FUNERALS.—THE CONDITION OF WOMEN.

“We have had four funerals since we

came here. One, however, was for an old man who was already dead when we were here before. Being a king’s *sekulu* and a moderately great man, his poor old bones were not allowed to be laid away in peace, but he was dried up like a mummy and kept above ground all that time. What a jollification they did have at his funeral! Days before, women came from the surrounding villages, bringing their great earthen pots, I suppose to help in making the beer. The festivities continued three or four days, and dancing and drumming day and night. We were glad when it was all over and matters were quiet again. Since then two women and a man have died. The only wonder is that the people do not all die from filth, if nothing else. It is perfectly abominable how they live and what they eat. Just the other side of the village is a beautiful stream of water, a little above which, and to the right of the path, is a small, swampy place where the hogs always wallow. One day when Mr. Sanders was there, he saw a woman filling her gourd at this place. He said to her: ‘Why! do you cook with that water?’ ‘Oh, no!’ she replied. ‘This is to make *ochimbambo*.’ Two yards further away the beautiful clear water was flowing in plenty. But one cannot so much blame these women. If my work was so continuous and so hopeless as theirs, perhaps I would take the water for *ochimbambo* from the nearest mud-hole—up sometimes before three in the morning, to pound the day’s allowance of corn. Sometimes it is scarcely light when they pass here on the way to the fields. There they work, sometimes with a baby on their back, until about four, when they gather wood to do the evening cooking, and return. It must be dark by the time their beans are cooked and the mush made. Here they do not pound on the rocks as at Chilume, but in large wooden mortars. I tried this pounding a few times two years ago at Honjoo, but it would very quickly break my back. I feel like crying out, in the words of the old missionary hymn,—

"Pity them, pity them,  
Christians at home!  
Haste with the bread of life!  
Hasten and come!"

"You can hardly understand how helpless I feel when I long to help these women. One must be brought face to face with heathenism to comprehend it. Not that I have not unshaken confidence in the power of the gospel to raise them and free them and make them happy. If I had not I would very quickly sail for happier shores. But with my limited knowledge of their language, and the utter want, in the language, of words to express the very foundation-truths of our religion, — such as faith, repentance, forgiveness, etc., — I am discouraged. They certainly ought to have a word for self-righteousness, for they are, as a whole, exceedingly self-righteous. If you quote to one of them, 'The soul that sinneth, it shall die,' he will at once assure you that he has no crimes."

### European Turkey Mission.

#### IN MACEDONIA.

MR. CLARKE, of Samokov, in his *Missionary News from Bulgaria*, reports an absence of thirty-six days in Macedonia and elsewhere, and gives the following account of the military situation:—

"In Macedonia military occupation and the special efforts of the government had rendered the main roads safe; but from the fields of Eleshnitsa, a mountain town visited, a boy ten years old had recently been carried off by brigands, who still held him for ransom. They demanded three hundred liras (\$1,320), but the father had been able to raise only sixty. Near another secluded spot passed, the government police the next day waylaid a company of brigands having in their hands two Turks, shot two of them, and released the prisoners. Our good colporter, Mr. Petkanchen, showed anxiety as we passed other wooded regions and, when we were about to separate, insisted on passing with me a place where a shot had once passed near his head.

"Turkish troops were everywhere, and some places were crowded with them. Many of these were swarthy Arabs, others had come from villages in Asia Minor about Cesarea. Many were without stockings; some had no shoes, and, coming from warmer regions to the cold weather which will soon be upon them, they must suffer much. We passed about a hundred sick and feeble men being transferred to higher regions, farther from their homes, which very likely most of them will never again see. Last winter, without any fighting, cold and exposure far more than decimated the troops in these regions. The contractors in Veles said they were furnishing to the army eighty thousand rations daily, and in all Macedonia there must be some hundred thousand troops ready for war; yet no one seems to know why they are being gathered. It is a fearful drain on the Turkish population of the empire, which must tell in the end, and a great burden to all the inhabitants of this region, though the military authorities seek to avoid all needless requisition and oppression."

#### PANAGURIShte. — A RETROSPECT.

The *Missionary News* also contains an account of the dedication, November 28, of a church at Panagurishte, an out-station some forty miles west-northwest of Philippopolis. The occasion was one of special interest, not only on account of the numbers present and the hopefulness of the outlook, but in view of the history of the evangelical movement in the place. The sermon was by Pastor Boyadjeff and the prayer of consecration by Mr. Locke.

"Men and women, nearly all young or in the prime of life, packed the church so that but few could sit down. At the left of the speakers stood some twenty young men who had pressed through the crowd to avail themselves of the only standing-room. At the right were many of the friends from other places clustered around the baby-organ with which Mrs. Locke led the singing. Scores were unable to enter, and turned away."

In the way of retrospect the following account is given:—

"The story of the past has been one of thrilling interest. Twenty-five years ago our lamented Mr. Meriam, whose murder by brigands resulted in the building of scores of guard-houses and probably saved many Bulgarian lives, was most cordially received in this place by numbers of young men. This cordiality was continued for a time to others who visited the place; but the protection given in Philippopolis to a monk who had broken his vows by marrying, which aroused bitterness in other places, caused a change of feeling in this village also, and severe persecution followed. Eleven young men, who had attended the occasional religious services and were studying the Bible together, were brought to the schoolhouse and, by decided threatenings, made to sign a promise that they would thereafter have nothing to do with the missionaries, which promise they too well kept. Their position had been one of interest in those who seemed to them to be laboring for the intellectual good of the nation, because using the native language which Greek ecclesiastical influence was trying to crush out, rather than of love to the Word of God. Mr. Tsfetkoff, a native of the place and for years a loving colporter who did good work in many places, was beaten by a furious crowd in the same schoolhouse, and the doors of his street-gate still bear the marks of the many stones which for years were thrown at them by boys instigated by their parents. At the death of one of his children, the whole village seemed determined that the body should not be buried, and this was accomplished only by the personal visit of a missionary, which secured the energetic action of the Turkish government. This faithful laborer, and a student spending his vacation in the work, both died in the village.

"All mission books except the Scriptures, which were then kept for sale by a local merchant, were forcibly taken from his store and burned in the market-place, and various means were used to intimidate missionaries from coming to the place. One, on a visit with a helper, was

Saturday called to the government office, in the absence of the Turkish official from the village, and by his deputy told that the heads of the wards, who were present, said that his firman was for *traveling* and not for *staying*, and that, as he had rested one night, he could now travel 'with honor' if going that night; if not . . . The missionary coolly replied: 'I came to stay till Monday, relying not on my firman but on the common *teskerè* which protects every local traveler, and you are responsible for my personal safety.' Finding that threats did not succeed, a guard was placed at the *khan* to prevent all talk with others coming to the khan or when they went out of it. Monday morning, before starting, a call was made on the deputy, who offered a guard, which was declined, with the remark: 'When we take a guard you say that we are forcibly sent away by the government. You are responsible for our safety.' 'But there may be trouble,' said the deputy. 'That is your lookout,' replied the missionary.

"Returning to the khan, he found a crowd of some fifty boys let out of the school near by on purpose to 'send them off without honor,' and as soon as they were out of the yard (in which the owner would be held responsible for them) stones were thrown at them from all sides; but a guard just then came up and stopped the attack.

"The best and most progressive priest of the village once said to us: 'When you are coming some time through the ravines in the forest, you will not afterward be found.' Scores of men had been killed in this and adjacent places in the preceding few years, and the threat might be carried out. We therefore planned, unannounced, either to enter the village late at night or in the early morning. Passing through the woody ravine on the way, Ephesians iii, 20 had a new fulness of meaning as we read it. One 'was able exceedingly abundantly,' and we felt that we could lean on Him. Arriving early in the morning in the crowded weekly market-place, all eyes were turned to us and all knew when, by order of the head-man



of the village, we were refused entertainment in the khan. Our traveling firman, however, required the Turkish official to furnish quarters, which he did very courteously, giving us much more of a home than we could have found elsewhere. Few of the people dared to converse with us in the streets. Stones were thrown from a distance, and the opposers sought to annoy us in various ways. Late at night one man only came to us with friendly words.

"But great changes have taken place. Owing to removals, for years the village was scarcely visited by a missionary. The massacres of 1876 cut off hundreds of the people and gave us an opportunity for aiding persecutors. More than this, earnest preachers, colporters, and Bible-women have permeated the place with truth. Two of these died in the place and two others elsewhere. During the past years an uneducated, simple-hearted, loving Christian woman, divorced by her husband because she had become a Protestant, has been quietly going from house to house with her Bible, and found her way to many hearts, and now all homes are open to her.

"With such a retrospect in mind, the heart could but be thrilled by the attentive audience packed into the little church."

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### Eastern Turkey Mission.

#### RELIGIOUS AWAKENING AT VAN. — THE GIRLS' SCHOOL.

THE Girls' School at Van, started in September, 1882, by Misses Johnson and Kimball, is now rejoicing in a spiritual awakening. The school began four years ago with six scholars; it now has sixty. Connected with it is a branch school, begun last August, visited two or three times a week by the missionary ladies, but under the immediate charge of a graduate of the main school, an intelligent and capable young woman who now has about twenty-five pupils. The following extract from a private letter, dated Van, December 6, we are permitted to use: —

"Two weeks ago Sunday many of the girls showed an unusual amount of interest in the Bible lesson, and in the evening meeting the interest increased so much that they all wept, and we felt it would be wise to appoint a meeting in our room every evening during the week for those who cared to come. *All* the girls came, and nearly all showed a deep interest. Such earnest prayers I never heard, and six, at least, of the girls, I believe, took a stand they never had taken before. Harmars, the girl who assists us in school and a former convert, but whose influence we felt was not what it ought to be, either on account of her diffidence or from some other cause, was thoroughly stirred up and took just the lead among the girls that was needed. It was the most satisfactory week we have ever had in school, although of course it was a pretty wearing one.

"In private talks with some of the girls, several things came out that were very encouraging. Two girls from nominally Protestant families said that they never knew anything about Jesus before they came to our school, and again one girl said that the little girls had for a long time had a custom of begging each other's forgiveness for any unkind thing they had said or done during the day, before they said their prayers at night. One little girl, bright and faithful always, who never gave us a bit of trouble, came out like a Christian of ten years' standing. After one of the meetings we kept her, and she had n't a word to say about herself, but burst into tears, saying, 'Oh, if you only would let me go home sometimes on Sundays, so I could read and talk with my mother and grandmother!' We had made a rule that the boarders are not to go home more than once in two months. This girl said that before we made this rule she always used to talk with her parents, and now she says her grandmother is so old, she is afraid she will die, and she knows she is n't ready. We felt rebuked, for we supposed when the girls went home for Sunday they lost all the good influence of the week, and never

for an instant supposed they turned their hands to such work as that.

"Out of this interest has grown a Wednesday-evening meeting for the boarders, which is, in addition to the Friday and Sunday afternoon meeting, for the day-scholars and boarders alike. We have made this last into a society, with officers among the girls, which pleases them greatly, and the name of the society is, when translated, 'The Care-taking.' The direct object is to raise a loaning-library for poor girls unable to buy textbooks. Each girl binds herself to do some kind act for some one every day, and they are all enthusiastic over it.

"Many new things have come to the surface lately, and one is that there is a feeling among the girls that to close the eyes in prayer is to be a Protestant, and there are some spies always on the lookout to see and report. It is singular that in all these four years this is the first time we have found this out. This anti-Protestant feeling, and the fear among the day-scholars that to succumb to any religious influence one is in danger of becoming Protestant, is one of the hardest things we have to contend with. But of the boarders, two of the most earnest and interested girls in this religious movement are daughters of a rich Constantinople family, whose parents have always had them come home on Friday nights, that they should not be under our influence on Sundays, and I suppose they will never be Protestants. If only they are good Christians, they can do perhaps as much good in their own church.

"Schoolwork has never been more interesting and satisfactory, and I can say truly that the school has never before been in so good condition as now."

#### THE CHURCH. — BOYS' SCHOOL.

Dr. Raynolds, while referring joyfully to the interest in the Girls' School, reports the condition of the general work in Van and in the Boys' School:—

"Last spring I made an effort to get the brethren to organize a Society of Christian Endeavor, but the plan did not

succeed. While Dr. Barnum was here, however, the matter was again agitated, and this time a society was organized. It has taken charge of the Wednesday-evening prayer-meetings, which have been much more lively and interesting than for many years. The monthly experience and consecration meetings have all witnessed a most tender and solemn state of feeling. During a visit I made at Agants during the first part of November, a branch society was also formed there. The difficulty among Armenians is to keep up a sustained interest in any such movement, but we hope for permanent good results from it.

"The schools are exceedingly encouraging this year. The Boys' School has seats for sixty in the large room, which are already overflowing. There are also about thirty pupils in the primary department. I feel that I could not secure a more hopeful field for strictly evangelistic work than is secured in my daily Bible lessons with these hopeful boys. There are this year six boarding pupils, two of them from Agants and one a young man whom I met last year in a village as teacher for the Armenians. He is now a zealous Protestant, though I do not feel sure that he is renewed. He has many characteristics to fit him for itinerant, evangelistic work, and I pray that the Lord may prepare him for it. The general moral atmosphere of the school is quite satisfactory, and we are hoping for direct and positive religious interest."

#### ERZINGAN. — THE GREGORIANS.

Mr. W. N. Chambers, of Erzroom, on a visit at Erzingan, wrote, December 16:

"I reached this city three weeks ago, and after a stay of two or three days I visited Packarich and Hazark, where I spent a couple of weeks. Work has got into very good shape there. Reconciliation was effected between the *mudeer* and the Protestant community, and our school is full. We trust that the winter's work will be quite fruitful. In this city the brethren are in a fairly good state. However, it seems as if this whole work had

come to a stand. No gains are being made from the Gregorians. It seems to be a time of waiting for the seed sown to mature—a very hard thing to do. Bibles and Testaments are scattered here and there; they are found in many houses and I think are being read considerably. Preaching is listened to with attention and respect, but it seems impossible to move anything. There is a seem-

ing movement among the Gregorians here—at least there is considerable talk for church reform. Possibly the result of our labors may be in that direction. A union between the Episcopal and Gregorian Churches, whereby a strong element of spirituality and piety might be infused into the Gregorian Church, might work a wonderful revolution to the glory of God."

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## Notes from the Wide Field.

### CHINA.

RELIGIOUS TOLERATION.—There have recently appeared in many provinces of China, perhaps in all the provinces, proclamations from the several viceroys in reference to Christianity and Christian missions. The simultaneous appearance of these proclamations indicates that they are inspired by the central government, and the object is clearly to prevent all outbreaks of popular violence against Christians, and to show the people, and especially the subordinate officials, the dangers attendant upon such outbreaks. Doubtless the imperial government has for its object the avoidance of collision with foreign governments, which quickly come to the defence of their subjects who are missionaries. But it is a new and important step in the direction of practical religious toleration in China when her governors post all over the empire proclamations like the one issued by the governor of Chekiang: "Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them." A correspondent of *The London Times* reports the proclamation of Governor Kung of the province of Kiang-su, of which Shanghai is the chief city, in which, after speaking of the chapels and houses which had been destroyed by disorders fomented by "two or three of these rascals who delight in mischief" the governor presents the imperial decree that missionary chapels were to be sedulously protected, and anything in the shape of disturbance prevented. He then adds:—

"I have accordingly ordered all officials in every jurisdiction to act in strict compliance with the imperial will, and it is now my duty to issue this urgent proclamation for the information of all persons in the circuit of which I am intendant. Bear in mind that when missionaries live in the midst of your villages you and they are mutually in the relationship of host and guest. Under ordinary circumstances it is your foremost duty to act toward them with courtesy and forbearance. Should there arise any misunderstanding requiring to be set right, let each submit his side of the question to the local authorities for equitable arbitration and decision; your officials have the necessary power and influence. You must be careful on no account to give rein to ill-considered resentment, and fall, owing to the impulse of a moment, into the net of the law. I have over twenty years' experience of the coast as an official, and am thoroughly conversant with international business, with which I have long been specially occupied. I am not one afraid to do my duty though it may be troublesome, and what I say to you in this proclamation is uttered in all earnestness. More is involved than the mere protecting of missionary chapels; the weal and woe of yourselves, your homes, and your livelihood are assuredly concerned. Let such of you as are fathers and brothers do your utmost to teach the necessity of turning away wrath and putting



an end to strife. Cast your eyes ever on the warning example which has preceded, and avoid a day of repentance in the future. This is my earnest wish. Do not disobey this urgent and special proclamation."

This document is dated October 27, 1886. Now, if Roman Catholic missionaries will strive as earnestly as do these Chinese officials to remove all occasions for strife, there will be little likelihood that we shall hear much more of anti-Christian mobs. China gives notice to the world that she will protect her own people who become Christians, without interference from France or other foreign power.

A REASONABLE CLAIM UPON OUR GOVERNMENT. — We mentioned last month the fact that the Chinese government had agreed to pay \$25,000 to American missionaries for their losses by the riots at Chung-king in July of last year, and suggested that losses incurred by the Chinese in this country might well be met by our government. And now a Chinese official argues the case in a strain of righteous indignation, while addressing a letter to the United States Consul at Canton. Referring to complaints he had received about losses sustained by Americans at two or three points this Viceroy Cheung, of Canton, says: —

"In the case at San Francisco, Americans killed over thirty Chinese subjects, and several hundred thousand dollars' worth of property were lost. This is inhuman oppression to the extreme, and compared with the two cases at Kwai Peng and Ching Yeun is a hundred times as severe. Although the American indemnity has been considered and decided upon, yet it is not settled. China has exerted herself to the utmost in administering the small cases of America, so America ought immediately and satisfactorily to settle the serious cases of China. Your honorable consul ought to personally telegraph and petition his excellency the American minister at Peking, to write to your honorable country's secretary of state to consider satisfactorily, and to pay the indemnity to the Chinese minister, and to severely punish the rioters so as to be in accordance with the public agreements. Although this case is not connected with the Kwai Peng case, yet your honorable consul having previously sent despatches to me, respectfully asking me, the viceroy, of reasonable affairs; so I, the viceroy, ask reasonable affairs of your honorable consul, and think your honorable consul will comply with this. I have ordered the Kwai Peng magistrate to investigate the true facts of the case, clearly trace up, satisfactorily administer, and report the affairs, and if Mr. Fulton returns to the district, to protect him with all his power, and to put a stop to all placards posted. [Signed] CHEUNG, *Viceroy*."

Until the request of this official is complied with we think that all who have conscience sufficient to understand "reasonable affairs" will side with the Chinese against our government.

#### AFRICA.

THE EMIN BEY EXPEDITION. — It is still a question by which route Mr. Stanley will undertake the relief of Emin Bey. The expedition has been organized and Stanley purposes to reach Emin Bey by July. It is expected that the caravan will number not far from one thousand men, and that Mr. Stanley's staff will be composed of six men, including a major and lieutenant of engineers. He has already met Dr. Junker at Suez, and has gone on to Zanzibar to perfect arrangements. As we write, the probabilities are that the Congo route will be selected, but before this paragraph can reach our readers the telegraph may have announced the final decision. Measured by miles the Masailand route is the shortest, being but eight hundred miles. By Uganda it is one thousand miles and by the Congo fifteen hundred miles, but the saving of time by the latter route would be great. There are seven or eight steamers on the Middle Congo which could take the expedition swiftly to within a few days'

march of Emin Bey. *The London Times* regards the safety of Mr. Mackay and the French missionaries in Uganda, as well as the lives of the native Christians, as an important point to be considered. "By the Congo route the Albert Nyanza might be reached before Mwanga even heard of the expedition, and when he did hear of it, of its strength, and of its leader, the powerful friend of his father, the effect would probably be to bring him to his senses, and make him seek the aid of the European prisoners as intercessors." Dr. Junker thinks that Mwanga is not so powerful as is usually believed. In recent conflicts with neighboring kings, Kabrega and others, he has lost much and gained little. If anything can be done to check this young monarch in his atrocious career it would be a boon to Africa.

THE PORTUGUESE AND THE SLAVE-TRADE. — Six weeks ago a Portuguese officer, Captain D'Oliveira, captured and destroyed a large slave *dhow* not far from Mozambique. The same officer was despatched by the governor-general in September last to a point south of Mozambique, to watch the slave-trade and guard it by way of the rivers between Quilimane, Angoxa, and Madagascar. It is now feared that the expedition under Captain D'Oliveira has been destroyed. It is a pleasant thing, however, to be able to report that the Portuguese government seems, in this section of Africa at least, to be exerting its energies against the nefarious traffic.

MR. ARNOT AT OLUVALE. — Our missionaries at Bihé report having received letters from Mr. Arnot, who, it will be remembered, was with them for some time at Bailundu. Mr. Arnot is now at Oluvale, and writes enthusiastically of the place and of the people. He says that they far outnumber those of Bihé and Bailundu, and that they are "stayers at home" and are a people of great interest. He believes that the place cannot long be unoccupied by missionaries, and were it not that he supposed that ultimately the work of the American Board would extend in that direction, he should have been inclined to have remained there himself. Letters have been received from Mr. Coillard indicating his purpose, whenever he returns to France, from his home among the Barotse, to come by way of Bihé and Bailundu.

MADAGASCAR AND THE SLAVE-TRADE. — The French seem to be responsible for the reopening of the slave-trade between the west coast of Madagascar and Réunion, an island in the Indian Ocean, occupied by a French colony. The Hova government long ago refused to abet this foreign slave-trade. But since the war, slaves are captured from the interior tribes, are brought to Nosi Vey, the port under French authority, and are shipped to Réunion, never to return. It is said that the profit on this traffic is enormous, and that it is carried on under the French flag in the most unblushing manner.

THE REVIVAL ON THE CONGO. — *The Baptist Missionary Union* continues to receive good news from its Congo Mission. At Palabala six young people recently made confession of faith, and the examination indicated that a real work of grace was going on in their hearts. A letter dated November 12 reports that at Banza Manteka forty-one persons had been examined for baptism, and were accepted. Six had been accepted at Lukungu station. At Equator station, though no conversions were reported, yet the outlook was cheering.

TIPPU TIB, THE ARAB SLAVE-TRADER. — This man, whose person and work were so clearly set forth by Mr. Stanley in his "Through the Dark Continent," and who is one of the "Great Powers" of Central Africa, has recently visited Captain Hore, of the London Missionary Society, at Kavala, on Lake Tanganyika. Captain Hore thus describes the interview in the *London Chronicle* : —

"His extensive caravan has been passing in dribblets for a long time; and when it

was heard that the great man himself was coming, our chief Kavala retired to the mainland, leaving only two small lots of people — one consisting of a very few in the village, in a state of mind something like that of the lepers in the Assyrian camp, and another set who, living near us, determined to cling to us as their protectors. Our repeated assurances of safety only drew forth the remark that anyhow they were all needed on the mainland for the *intama* harvest. Tippu Tib, however, as I expected, molested neither chief nor people in Uguha, and arrived here himself on July 4, sailing again next day. In the evening my visitors sat round our tables in sociable fashion, eagerly listening to my description of maps, etc. They wanted much to get a dictionary with European equivalents of Arabic words. I could not suit them there, but produced one of the tracts for Arabs of the University Mission, to the reading of which by Mohammed, Tippu Tib patiently listened. I then produced the Swahili New Testament. Mohammed, however, could not read that, so Tippu Tib handed it over to me, saying, 'Read us some of it.' This was what I had been leading to all the evening, and commenced at once reading the Sermon on the Mount (Matthew v). They were very pleased and astonished at the good Swahili, and listened quietly. Who knows but what a stray word may take root?"

## Miscellany.

### BIBLIOGRAPHICAL.

*Missionary Exercises* (No. 2) for the use of Sunday-schools and Mission Bands. Presbyterian Board of Publication. Pp. 192. Price, 30 cents.

All those whose duty and privilege it is to guide and help the young in missionary matters will be glad of the help afforded by this book of responsive readings, dialogues, and selections in prose and poetry. Leaders of mission bands will welcome it

as affording them material for interesting and instructing those under their care.

### BOOKS RECEIVED.

*Soundings.* By Rev. Mortimer Blake, D.D. Boston: Congregational Sunday-School and Publishing Society. Pp. 226. Price, \$1.25.

*Fresh Bait for Fishers of Men.* By Rev. F. Barrows Makepeace, Rev. W. L. Gage, D.D., Rev. Smith Baker, Rev. Reuben Thomas, PH.D., and Mr. C. E. Bolton. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 87.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For the Empire of China, now open as never before for the preaching of the gospel, that the favor of God may rest upon missionary efforts already begun, and that the new spirit of toleration manifested by the imperial authorities may inspire Christians in all lands to undertake more vigorously the work of evangelizing the millions of the empire. (See page 112.)

### MISSIONARY APPOINTMENT.

Miss Emily Bissell, who has been residing with her father, Rev. Lemuel Bissell, D.D., at Ahmednagar, India, has received appointment as an assistant missionary in connection with the Board, as a member of the Maratha Mission.

### DEATH.

December 9, 1886. At Canton, China, Mrs. Lillie Happer Cunningham, daughter of Rev. A. P. Happer, D.D., of the American Presbyterian Mission, and granddaughter of the late Dr. Dyer Ball, formerly of the American Board's Mission in Canton.

### ARRIVAL AT STATION.

December 4, 1886. At Bombay, India, Rev. Lemuel Bissell, D.D., accompanied by his daughter, Miss Julia Bissell.

### ARRIVAL IN THE UNITED STATES.

February 9, at New York, Rev. H. O. Dwight, of the Western Turkey Mission.

### DEPARTURE.

February 12. From San Francisco, Rev. J. D. Davis, D.D., for Japan.



## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A Christian family in China. (Page 101.)
2. Good news from Tokio and Sendai, Japan. (Pages 102, 103.)
3. Church dedications in the Madura Mission. (Page 100.)
4. A mountain town in Central Turkey. (Page 95.)
5. A reformed town in European Turkey. (Page 108.)
6. An awakening in Eastern Turkey. (Page 110.)
7. Christian lads at Bailundu. (Page 105.)
8. The Bible in Madagascar. (Page 121.)
9. Remarkable movement in China. (Page 112.)

## Donations Received in January.

### MAINE.

Cumberland county.	
Portland, Seaman's Bethel ch.,	
67, 20; State-st. ch., 50; Williston	
ch., 26, 98.	144 18
Franklin county.	
Wilton, Cong. ch. and so.	10 50
Hancock county.	
Castine, Cong. ch., m. c.	12 00
Orland, Friends,	40 00—52 00
Lincoln and Sagadahoc counties.	
Bath, Cen. ch., 60; Member of	
Winter-st. ch., 15;	75 00
Waldoboro', George Allen,	1 00—76 00
Penobscot county.	
Bangor, Ham.-st. ch., add'l (105 re-	
ceived in December),	2 00
Brewer, 1st Cong. ch. and so.	8 25—10 25
Somerset county.	
Norridgewock, New Year's gift,	15 00
Union Conf. of Ch's.	
E. Ousfield, Friends,	25 00
Washington county.	
Dennysville, Cong. ch. and so.	13 88
Machias, Cong. ch. and so.	7 14—21 02
Upper Stillwater, M. A. Blanchard,	2 50
	356 45
<i>Legacies.</i> — Portland, John C. Brooks,	
add'l and final,	515 00
	871 45

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Keene, 2d Cong. ch. and so.	29 32
Rindge, Cong. ch. and so.	14 35
Swanzey, Cong. ch. and so.	8 34—52 01
Cooks county.	
Colebrook, Cong. ch. and so.	6 00
Grafton county.	
Lebanon, Cong. ch. and so.	20 60
Lyme, Cong. ch. and so.	45 73
Orford, John Pratt,	15 00
Orfordville, Cong. ch. and so.	4 60—85 93
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch., 22, 04; A friend, 3,	25 04
Brookline, Cong. ch. and so.	5 00
Hollis, Cong. ch. and so.	20 00
Manchester, 1st Cong. ch., with	
other dona., to const. S. S. MAR-	
DEN, H. M.	81 82
Milford, William Gilson, a New	
Year's thank-offering, to const.	
Miss H. J. GILSON, H. M.	100 00
Mt. Vernon, Cong. ch. and so.	25 00
Nashua, 1st Cong. ch., for Miss	
Leitch's work,	13 00
New Boston, Presb. ch.	1 00
New Ipswich, Cong. ch. and so.	4 82—275 68

Merrimac county Aux. Society.	
Boscawen, 1st Cong. ch.	20 00
Pembroke, Mrs. Mary W. Thomp-	
son,	11 00
Penacook, Rev. A. William Fiske,	12 00—43 00
Rockingham county.	
Candia, Cong. ch. and so.	16 00
Chester, Cong. ch., with other dona.,	
to const. SARAH H. MELVIN,	
H. M.	75 00
Derry, 1st Cong. ch. and so.	85 00
Exeter, 1st Cong. ch., 10; Nathaniel	
Gordon, 50,	60 00
Greenland, Cong. ch. and so.	23 00
Seabrook and Hamp. Falls, Cong.	
ch., Joseph Kimball,	20 00
Windham Depot, H. Berry,	10 00—289 00
Strafford county.	
Farmington, Cong. ch. and so.	21 01
Sullivan county Aux. Society.	
Meriden, Cong. ch. and so.	12 75
—, A friend,	2 00
	787 38
<i>Legacies.</i> — Hanover, Andrew Moody,	
by F. C. and E. R. Ruggles, Trustees,	50 00
	837 38

### VERMONT.

Addison county.	
Cornwall, E. R. Robbins,	10 00
New Haven, Cong. ch. and so.	63 00—73 00
Bennington county.	
Bennington, 2d Cong. ch.	19 78
E. Arlington, Cong. ch. and so.	8 80—28 58
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Barnet, Joseph Boardman, Jr.	35 25
St. Johnsbury, No. Cong. ch.	224 20—259 45
Chittenden county.	
Burlington, 1st Cong. ch.	2 00
Charlotte, Cong. ch. and so.	17 47
Milton, Cong. ch. and so.	7 48—26 95
Orange county.	
Orange, Cong. ch. and so.	3 00
Tunbridge, Cong. ch. and so.	10 00
Vershire, Hial Colton,	15 00—28 00
Orleans county.	
Brownington, S. S. Tinkham,	10 00
Derby, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch. and so.	17 50
No. Craftsbury, Cong. ch. and so.	20 00—57 50
Rutland county.	
Castleton, Cong. ch., m. c.	4 62
Hubbardton, Mrs. James Flagg,	5 05
Rutland, A friend,	3 80—13 47
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Windham, A friend,	3 20
Windsor county.	
Tyson, Plymouth ch.	1 00
	491 15

## MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch., m. c.	8 46
Sandwich, Cong. ch. and so.	37 38—45 84
Berkshire county.	
Curtisville, Frances M. Clarke,	5 00
Great Barrington, 1st Cong. ch.	152 67
Hinsdale, Cong. ch. and so.	8 95
Pittsfield, James H. Dunham,	50 00
Stockbridge, Cong. ch. and so.	37 54
Williamstown, "M. H."	100 00—404 16
Bristol county.	
Attleboro', 2d Cong. ch., with other dona., to const. CHARLES E. BLISS, H. M.	70 00
Fall River, 1st Cong. ch.	247 56
Norton, Cong. ch. and so.	110 00
Westport, A friend,	50—428 06
Brookfield Asso'n. William Hyde, Tr.	
Brimfield, 2d Cong. ch.	13 00
No. Brookfield, 1st Cong. ch., 100;	
Mrs. M. T. Reed, ro,	110 00
Spencer, 1st Cong. ch.	186 59
Sturbridge, Cong. ch. and so.	58 02
Warren, Cong. ch. and so.	106 00—473 61
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 06
Essex county.	
Lawrence, Lawrence-st. ch.	231 96
Essex county, North.	
Haverhill, North Cong. ch., 400;	
West Cong. ch., 36,	436 00
Ipswich, 1st Cong. ch.	15 46
Newbury, 1st Cong. ch., 12.61; do., m. c., 25.31,	37 92
Newburyport, North Cong. ch.	16 56
West Newbury, 2d Cong. ch.	2 07—508 01
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington-st. ch., to const. LIZZIE G. RUSSELL and A. L. PATCH, H. M., 289.86; m. c., 13.48,	303 34
Gloucester, Ev. ch. and so.	119 00
Ipswich, South Cong. ch.	25 00
Salem, South Cong. ch.	69 00
Swampscott, 1st Cong. ch.	30 00—546 34
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Cong. ch. and so.	38 57
Conway, Cong. ch. and so.	11 00
Erving, Rev. A. A. Murch,	6 00
Orange, Cen. Cong. ch.	6 92
Shelburne Falls, E. Maynard,	9 00—71 49
Hampden co. Aux. Society. Charles Marsh, Tr.	
Huntington, 2d Cong. ch.	5 53
Ludlow, Cong. ch. and so.	17 14
Monson, Cong. ch. and so.	23 20
Springfield, 1st Cong. ch., 216.16; South ch., 139.27; Olivet ch., 41.36; A friend, 1,000; A friend, 50,	1,446 79
West Springfield, 1st Cong. ch., 26; Park-st. ch., 41.47,	67 47—1,560 13
Hampshire co. Aux. Society.	
Amherst, 2d Cong. ch.	15 00
Chesterfield, Cong. ch. and so.	25 00
Easthampton, 1st Cong. ch.	57 82
Hadley, 1st Cong. ch.	21 62
Northampton, 1st Cong. ch., 536.80; A friend, 5,	541 80
Plainfield, A friend,	4 00
So. Amherst, Cong. ch. and so.	4 76
Williamsburg, Cong. ch. and so.	50 75—720 75
Middlesex county.	
Auburndale, Cong. ch. (of wh. m. c., 29.86),	129 86
Cambridgeport, Pilgrim ch., m. c.	2 95
Dracut, Centre Cong. ch.	10 00
Framingham, Plymouth ch. and so.	60 87
Lowell, Kirk-st. ch., 743.34; 1st Cong. ch., to const. ELBRIDGE DEARBORN, H. M., 101; John-st. ch., 20.55; Mrs. G. C. Osgood, 1,	865 89
Melrose, Cong. ch. and so.	11 50
Newton, "A."	50 00
Newton Centre, 1st Cong. ch.	125 19
So. Natick, John Eliot ch.	
Sudbury, Cong. ch. and so.	25 00
Tewksbury, Cong. ch. and so.	55 43
W. Newton, Mrs. Elizabeth Price,	25 00
Woburn, Cong. ch. and so.	500 00—1,887 32
Norfolk county.	
Braintree, 1st Cong. ch., 45.28;	
South Cong. ch., 18.70,	63 98
Brookline, Harvard-st. ch.	225 09
Cohasset, Trin. Cong. ch.	200 00
E. Weymouth, Cong. ch. and so.	50 00
Foxboro', Cong. ch. and so.	34 66
Hyde Park, Cong. ch. and so.	35 00
Medway, Village ch., with other dona., to const. F. W. CLARKE, H. M.	23 50
Milton, 1st Cong. ch., Two friends,	10 00
No. Weymouth, Pilgrim ch.	18 49
Quincy, Ev. Cong. ch.	60 00
Randolph, Cong. ch., m. c., 89.72;	
New Year's greeting, 30,	119 72
So. Weymouth, 2d Cong. ch.	40 00
Walpole, Cong. ch. and so.	50 21
Wellesley Hills, Cong. ch. and so.	70 00
Wollaston, Cong. ch. and so.	5 07—1,005 72
Plymouth county.	
Bridgewater, Cen.-sq. ch., in part,	20 00
Campello, South Cong. ch.	51 67
Hingham, Ev. Cong. ch.	29 35
Whitman, Cong. ch. and so.	107 00—208 02
Suffolk county.	
Boston, Old South ch., 2,960.44;	
Central ch., 1,743; Mt. Vernon ch., 984.67; Park-st. ch., 398.84;	
Eliot ch., 309.17; Immanuel ch., 116.57; Phillips ch., Mrs. A. Simmonds, to const. Rev. T. McBRIAR, H. M., 50; South Ev. ch., 42.98; Union ch. (of wh. 13.18, m. c.), 38.18; Boylston ch., 14.80; A friend, to const. E. P. COLE, H. M., 100; Rev. George F. Stanton, 50; "E. K. A.," for agency dep't (special), 50; Hollis Moore Memo. Trust (for books for Girls' Sem., Aintab), by E. K. Alden, Res. Legatee, 32.33; A friend, 30; Mrs. M. A. Bryant, 10; "M. N. T.," 10; D. G. Williams, 5; "I. A. R.," 2; A friend, 1.25,	6,949 23
Chelsea, 3d Cong. ch.	89 13—7,038 36
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Boylston, Cong. ch., for five teachers in Ceylon,	150 00
Clinton, 1st Ev. ch.	45 49
E. Douglas, Cong. ch. and so.	34 32
Oxford, Cong. ch. and so.	35 00
Webster, 1st Cong. ch.	23 95
West Boylston, C. T. White,	2 00
Worcester, Piedmont ch., 45; Salem-st. ch., 41.72; Summer-st. Sab. sch., for baby organ at Samokov, 5.91; Thank-offering from a friend, 20,	112 63—403 39
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	
Millbury, 1st Cong. ch.	54 98
Cliftondale, Miss H. A. Haywood,	3 99
Loudville, Mrs. M. E. Rust,	4 00
—, A friend,	100 00
	15,706 19
Legacies. — Andover, John Smith, by Joseph W. Smith, Ex'r,	
Boston, Mrs. Charlotte A. Stimson, by C. C. Burr, Trustee, bal,	2,000 00
Boston, Mrs. Hannah C. Porter, by George F. Bigelow, Ex'r,	1,012 22
Boston, Rev. H. B. Hooker, D.D., in part,	500 00
Enfield, J. B. Woods, by R. M. Woods, Trustee, to const. CHARLOTTE A. LATHROP, H. M.	25 00
Whitman, Alfred Brown, by William P. Corthell, Ex'r, add'l,	100 00
	500 00—4,137 22
	19,843 41

## RHODE ISLAND.

Bristol, Mrs. M. DeW. Rogers,	200 00
Kingston, Cong. ch. and so.	23 34
Newport, United Cong. ch. (of wh. 54.34 from Grace chapel),	233 11
Pawtucket, Cong. ch. (of wh. 100 from a friend, as a memorial offering, to const. Mrs. GEORGE CRAWFORD, H. M.),	200 00
Providence, Union Cong. ch., 38.25; Elisabeth Carlile, 3.90,	42 15—698 60

## CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch., to const. Rev. H. L. SLACK, H. M., 112.06; Thank-offering, 5,	117 06
Danbury, 1st Cong. ch.	182 56
Easton, Cong. ch. and so.	9 00
Green's Farms, Cong. ch., add'l,	5 00
Newtown, Cong. ch. and so.	15 00
Norwalk, 1st Cong. ch., add'l,	17 42
Saugatuck, Mary E. Atkinson,	10 00
South Norwalk, C. M. Lawrence.	1 25
Wilton, Cong. ch. and so.	70 00—427 29
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	43 17
Burlington, Cong. ch. and so.	2 00
East Hartford, Cong. ch. and so.	16 00
Farmington, Cong. Sab. sch. for church-building under Rev. J. E. Chandler, So. India,	77 26
Hartford, Asylum Hill ch., 350.06; do. Sab. sch., for Y. M. C. A., Prague, 20; South ch., 100; Weth. ave. ch., 31.25; Win. ave. Cong. ch., 15; Thank-offering from a friend, 200; Mrs. Mary C. Bemis, 100,	816 31
Kensington, William Upson,	10 00
Marlboro', Cong. ch. and so.	11 32
Newington, Cong. ch. and so.	115 75
Plainville, Solomon Curtiss, to const. Mrs. SARAH DUNHAM, H. M.	100 00
Southington, Cong. ch. and so.	100 00
Thompsonville, Almira M. Kingsbury,	9 00
Wapping, Cong. ch. and so.	26 51
Wethersfield, Cong. ch. and so.	47 47
Windsor Locks, A friend,	5 00—1,379 79
Litchfield co. G. M. Woodruff, Tr.	
Canaan, 1st Cong. ch.	6 00
Norfolk, Cong. ch. and so.	210 86
North Canaan, Cong. ch. and so.	32 02
Salisbury, Cong. ch. (of wh. m. c., 7.96),	158 75
South Canaan, New Year's offering,	3 00
Woodbury, 1st Cong. ch.	10 00—420 63
Middlesex co. E. C. Hungerford, Tr.	
Cromwell, Cong. ch. and so.	82 47
Deep River, Mrs. A. Watrous,	3 90
East Hampton, 1st Cong. ch.	45 00
Middletown, South Cong. ch.	58 20
Old Saybrook, Cong. ch. and so.	24 60
Westbrook, Cong. ch. and so.	31 30—245 47
New Haven co. F. T. Jarman, Ag't.	
Ansonia, 1st Cong. ch.	20 20
Meriden, 1st Cong. ch., 25; East Sanford, 1,	26 00
New Haven, College-st. ch., 142.09; Davenport ch., to const. C. A. HART, H. M., 100; Dwight-pl. ch., 30; United ch., m. c., 11; Centre ch., m. c., 4.35; A friend in do., 10; A friend, 100,	397 44
North Guilford, Cong. ch. and so.	1 00
North Haven, Cong. ch., to const. Mrs. H. C. THORPE, H. M.	110 00
Orange, Cong. ch. and so.	8 68
West Haven, Cong. ch. and so.	48 49
Westville, Cong. ch. and so.	30 07
Wolcott, Cong. ch. and so.	5 10—646 98
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Bozrah, Esther A. Miller,	20 00
Colchester, 1st Cong. ch., add'l,	11 50
Franklin, Cong. ch. and so.	10 00
Jewett City, 2d Cong. ch.	23 00
Ledyard, Cong. ch. and so.	23 64

Lyme, 1st Cong. ch.	45 08
Mystic Bridge, Cong. ch. and so.	38 00
New London, 1st Ch. of Christ, 13.31; A friend in 1st Ch., to const. JOHN G. CRUMP, H. M., 120,	133 31
Norwich, 1st Cong. ch., add'l, 21.01; 2d Cong. ch., 248.95;	269 96
Old Lyme, 1st Cong. ch.	37 65—612 14
Tolland co. E. C. Chapman, Tr.	
North Coventry, Cong. ch., to const. H. M. KINGSBURY, H. M.	30 00
Rockville, 1st Cong. ch.	311 83—341 83
Windham county.	
Brooklyn, 1st Cong. ch.	21 00
East Woodstock, Cong. ch. and so.	15 00
Hampton, H. Colman,	1 00
Pomfret, 1st Cong. ch.	113 68
Thompson, Cong. ch. and so.	34 31—184 99
—, A friend,	500 00

Legacies. — Greenwich, Israel Peck, by Daniel S. Mead, Jr., Ex'r,	555 50
West Hartford, Mrs. Abigail Talcott, by E. Whiting, Trustee,	64 26—619 76
	5,378 88

## NEW YORK.

Blooming Grove, Cong. ch. and so.	12 00
Brooklyn, Pilgrim Cong. ch., add'l, 75; A friend, 1,	76 00
Crown Point, 2d Cong. ch.	2 00
East Bloomfield, Cong. ch. and so.	53 22
Floyd, Welsh Cong. ch.	3 00
Glen's Falls, Mrs. Harriet N. Wing,	50 00
Madison, Cong. ch. and so.	10 35
New Lebanon, Cong. ch. and so., 19; W. Hitchcock, 2,	21 00
New York, Welsh Cong. ch., 13.25; Penny Helpers, Seventh-ave. chapel, for Mrs. Bond, 25; "A. F.," 500; Mrs. John Byers, 100; Anson Phelps Stokes, 100; W. J. Demorest, 50; C. M. Mather, 25,	813 25
Norwich, Cong. ch. and so.	40 77
North Walton, Cong. ch. and so.	11 25
Poughkeepsie, W. Adriance,	10 00
Rochester, Plymouth ch.	10 48
Rome, Welsh Cong. ch., 5.37; Rev. W. B. Hammond, 10,	15 37
Stebun, Welsh Cong. ch.	5 37
Stockholm Depot, Cong. ch. and so.	3 00
Syracuse, Plymouth Cong. ch.	73 11
Utica, Cong. ch. and so.	13 31
Wading River, Cong. ch., through Hannah W. Terry,	25 00
Warsaw, Cong. ch. and so.	11 25
Wellsville, 1st Cong. ch.	26 50
Yonkers, 1st Presb. ch. (of wh. from Rev. W. W. Rand, D.D., 50; S. P. Holmes, 10),	87 00
—, A friend in Central New York,	10 00—1,383 23
Legacies. — Hopkinton, John Newman, by V. A. Chittenden, Ex'r,	100 00
New York, John Davidson, by Thomas A. Atkins, Ex'r,	2,000 00—2,100 00

## PENNSYLVANIA.

Carbondale, Thank-offering,	2 50
Jeffersonville, Francis Whiting,	10 00
Mahanoy City, Welsh Cong. ch.	3 50
Mt. Carmel, Cong. ch.	7 00
Nanticoke, Welsh Cong. ch.	8 91
Scranton, Plymouth ch., 16.21; Thos. Eynon, 25,	41 21
Sharon, 1st Cong. ch.	5 21—78 33

## NEW JERSEY.

Cape May, Mrs. C. B. Dungan,	1 00
Irvington, Rev. F. S. Underwood,	25 00
Newfield, Mrs. Hannah Howe, 15; Three individuals, 2,	17 00
Plainfield, "Presbyter," 10; A friend, 10,	20 00
Orange, Cong. ch., m. c.	7 00
Somerville, Rev. H. Reed, for Ahmed-nagar,	20 00—90 00



## MARYLAND.

Baltimore, A friend,	10 00
—, A friend,	250 00—260 00

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 279.61;	
Ralph Dunning, 50,	329 61

## TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	5 00
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## SOUTH CAROLINA.

Cheraw, "Part of the tithe,"	10 00
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## OHIO.

Brighton, Cong. ch.	3 00
Brownhelm, Cong. ch.	12 00
Canfield, Cong. ch.	9 11
Cleveland, 1st Cong. ch., 26.80; Mad- ave. Cong. ch., 9.17,	35 97
Cyclone, Rev. D. W. Hughes and wife,	7 00
Delaware, William Bevan,	5 00
Freedom, Cong. ch.	10 62
Hartford, Cong. ch.	7 35
Lafayette, Cong. ch.	5 00
Madison, Cen. Cong. ch.	30 90
Oberlin, J. L. Burrell, for Tung-cho Seminary, China, 400; Rev. E. P. Barrows, 10,	410 00
Painesville, 1st Cong. ch.	55 96
Salem, D. A. Allen,	25 00
Steubenville, 1st Cong. ch., 4.56;	
W. Richards, 1.50,	6 06
Tallmadge, 1st Cong. ch.	56 36
Toledo, Centre Cong. ch.	8 35
Unionville, Mrs. J. C. Burnell,	5 00
Wellington, Mrs. Mary R. Hamlin,	50 00
Windham, William A. Perkins,	10 00
York, Cong. ch.	16 42
—, A friend,	92—770 02
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,	9 08
	779 10

## INDIANA.

Terre Haute, S. H. Potter,	25 00
Legacies. — Monroeville, Elihu Baldwin,	942 02
	967 02

## ILLINOIS.

Blue Island, Cong. ch.	4 23
Chicago, New Eng. ch., David Fales, 50; U. P. Cong. ch., m. c., 12.42;	
Mark Skinner, 250,	312 42
Creal Springs, Rev. P. W. Wallace,	2 50
Earlville, J. A. D.	50 00
Elgin, Cong. ch.	117 00
Godfrey, Church of Christ,	15 00
Kewanee, Cong. ch.	88 03
Milburne, Cong. ch.	10 00
Peru, Cong. ch.	13 85
Plymouth, Mrs. R. C. Burton,	3 00
Potomac, C. T. Morse,	1 00
Princeton, Cong. ch.	27 60
Ridge Prairie, Rev. A. Kern,	2 50
Roseville, Cong. ch., add'l,	1 00
Ross Grove, Cong. ch.	7 00
Tolono, Mrs. S. Haskell,	5 00
Turner, Mrs. R. Currier,	10 00
Wheaton, Mrs. W. K. Guild,	10 00
Woodburn, Cong. ch.	12 50—692 63

## MISSOURI.

Breckenridge, Cong. ch.	9 00
Hamilton, Cong. ch.	10 00
Republic, Cong. ch.	2 20
St. Joseph, Tabernacle Cong. ch.	2 80—24 00

## MICHIGAN.

Alpena, Cong. ch., A friend,	25 00
East Saginaw, 1st Cong. ch.	19 39
Hudson, 1st Cong. ch.	12 75
Port Huron, 1st Cong. ch.	50 00
Romeo, Miss E. B. Dickinson,	50 00
Union City, A friend,	200 00
Vernon, 1st Cong. ch.	6 43
Wheatland, N. R. Rowley,	10 00—373 57

## WISCONSIN.

Beloit, 1st Cong. ch., add'l,	54
Grand Rapids, Cong. ch.	12 00
Genesee, Cong. ch.	20 44
Lacrosse, Cong. ch.	125 00
Lake Geneva, 1st Cong. ch., add'l,	20 81
Milwaukee, Hanover-st. ch.	14 00
Neenah, A. Frederickson,	10 00
Racine, E. B. Kilbourne, to const.	
Rev. J. K. KILBOURNE, H. M.	50 00
Watertown, Cong. ch.	12 85
Windsor, Cong. ch.	20 00—285 64

## IOWA.

Belmond, Rev. J. D. Sands,	1 00
Burlington, Cong. ch.	7 29
Chester Centre, Cong. ch.	11 85
Decorah, Cong. ch.	40 75
Grinnell, Mr. and Mrs. White,	5 00
Jewell, T. B. Goddard,	25 00
Long Creek, Welsh Cong. ch.	4 15
Nashua, Cong. ch.	21 50
Ogden, Cong. ch.	5 00
Osage, 1st Cong. ch.	35 30
Polk City, Cong. ch.	95
Rockford, Cong. ch.	11 09
Tabor, Cong. ch.	9 90
—, A friend,	50 00—228 78

## MINNESOTA.

Cherry Grove, Mrs. B. Ingalls,	5 00
Elk River, Union ch.	3 40
Glyndon, Cong. ch.	7 40
Medford, Cong. ch.	10 00
Minneapolis, 1st Cong. ch., 47.94;	
Plymouth, Cong. ch., 75; Como-ave. Cong. ch., 6.45; Union Cong. ch., 1.30; A friend, 5,	135 69
Ortonville, Cong. ch.	5 00
Wadena, H. B. Hamlin,	10 00
Zumbrota, Cong. ch., to const. Rev. WILLIAM C. RICE, H. M.	59 05
—, Friends,	400 00—635 54

## KANSAS.

Leavenworth, 1st Cong. ch., 38.80;	
Thank-offering boxes, 7,	45 80
Manhattan, Cong. ch.	12 50
Pomona, Rev. L. Newcomb,	2 00
Topeka, Students of Washburn College,	2 65—62 95

## NEBRASKA.

Ashland, Cong. ch.	6 75
Friend, Cong. ch.	5 00
Omaha, St. M.-ave. Cong. ch.	11 67—23 42

## CALIFORNIA.

Elsinore, Miss M. H. Foote,	5 00
National City, Cong. ch.	37 15—42 15

## OREGON.

East Portland, 1st Cong. ch.	5 30
Salem, Cong. ch.	20 00—25 30

## WASHINGTON TERRITORY.

Slaughter, Wh. River Cong. ch.	5 00
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## DAKOTA TERRITORY.

Alpena, Ger. Cong. ch.	5 75
Egan, Rev. C. W. Matthews and wife,	5 00
Redfield, Cong. ch.	7 50
Waterbury, Ger. Cong. ch.	3 00
Webster, Cong. ch.	6 00—27 25

## MONTANA TERRITORY.

Helena, Cong. ch.	13 00
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## DOMINION OF CANADA.

Province of Ontario.	
Belwood, Cong. ch.	7 00
Province of Quebec.	
Montreal, Charles Alexander,	5 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Chigwell, Mrs. W. C. Gelli-brand,	50 00
Japan, Kobe, D. C. Jencks,	17 50
Sweden, Stockholm, A friend, for Japan,	5 26—72 76

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For missionaries in the United States,	493 86
For several missions, in part,	8,583 00—9,076 86

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

(Of which 125.40 for outfit of Dr. Lucy M. Ingersoll; 15 for work in Mardin).	2,765 00
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## MISSION SCHOOL ENTERPRISE.

MAINE.—2d Parish Chinese class, 14; Miss Libby's Sab. sch. class, 12,	26 00
NEW HAMPSHIRE.—Gilsun, Cong. Sab. sch., 8.82; Greenland, Cong. Sab. sch., 17.75; Keene, 2d Cong. Sab. sch., 46.53,	73 10
VERMONT.—Barnet, Cong. Sab. sch.	40 00
MASSACHUSETTS.—Boston, Berkeley-st. Sab. sch., 15.60; Cambridge, Karl and Harold Howland, 2.50; Dalton, Cong. Sab. sch., for student at Samokov, 52.80; Fall River, Mite-gatherers of Pleasant st. Mis. school, 4.10; Haverhill, West Cong. Sab. sch., 4.71; Leicester, 1st Cong. Sab. sch.	

19.17; Natick, 1st Cong. Sab. sch., for teacher in India, 50; Newburyport, Belleville Miss. Band (20 for Socrates, 20 for student at Marsovan, 30 for student at Mardin, 35 for student at Kioto), 105; Princeton, Infant class, for school in Kalgan, 30; Quincy, Girls' Mission Circle, 5; Wakefield, Cong. Sab. sch., for work of Rev. H. P. Beach, 15.41; West Newby, 2d Cong. Sab. sch., 5.86,	310 15
CONNECTICUT.—Middletown, 1st Cong. Sab. sch., 30; New Canaan, Cong. Sab. sch., for Aintab, 80; North Coventry, Cong. Sab. sch., 14.63; Salisbury, Classes in Cong. Sab. sch., 13.18,	137 81
NEW YORK.—Flushing, Cong. Sab. sch., for pupil in Broosa school, 40; New York, Mrs. M. W. Lyon, for girl in Adabazar school, 25; Walton, 1st Cong. Sab. sch., 41.82,	106 82
NEW JERSEY.—Orange Valley, Montrose Sab. sch. class, for teacher at Egin, Turkey, 13; Plainfield, 1st Pres. Sab. sch., for Socrates, 20,	33 00
OHIO.—Cleveland, Chinese Sab. sch., for student at Tung-cho, 50; Tallmadge, 1st Cong. ch., 27.05,	77 05
ILLINOIS.—Chicago, New England ch., Steady Streams for Bridgman School, 13.85; New England Sab. sch., 52.56; Pecatonica, Cong. Sab. sch., 4,	70 41
MICHIGAN.—Detroit, 1st Cong. Sab. sch.	25 00
WISCONSIN.—Menasha, Cong. Sab. sch., prim. dept.,	10 00
MISSOURI.—Windsor, 1st Cong. Sab. sch., birthday-offering,	5 31
IOWA.—Cedar Rapids, Mission Sab. sch., 2.14; Des Moines, Home-offerings of three sisters, 6.50,	8 64
KANSAS.—Neosho Falls, Mrs. H. N. McConnell, for Boys' School at Ichme,	22 00
NEBRASKA.—Omaha, Young People's Soc'y of Christian Endeavor,	9 73
CANADA.—Toronto, Sab. sch. classes for Mr. Currie's work,	11 50
	966 52

## CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Norridgewock, Cong. Sab. sch.	15 00
NEW HAMPSHIRE.—Nashua, Class in Cong. Sab. sch.	5 00
VERMONT.—Brookfield, 2d Cong. Sab. sch., 12.09; Hubbardston, G. L. and R. A. Flagg, 40c.; Williamstown, Cong. Sab. sch., 8.90,	21 39
MASSACHUSETTS.—Boston, Children of 2d Church (Dorchester), 19.84; Georgetown, 1st Cong. ch., 10; Gloucester, Ev. Cong. Sab. sch., 10; Hadley, Russell Cong. Sab. sch., 10.01; Hubbardston, Cong. ch. and so., 5; Lowell, 1st Cong. Sab. sch., 19; Newton Centre, Mite Mission, 14; Somerville, H. and R. E. Bennett, 30c.; Worcester, Plymouth Sab. sch., 3; —, A friend, 1,	92 15
RHODE ISLAND.—Pawtucket, E. S. Bowen, 1; Providence, Infant class Cen. ch., 2.60,	3 60
CONNECTICUT.—Bethel, Cong. ch. and so., 6; Fairfield, Cong. Sab. sch., 10; Middletown, 1st Cong. Sab. sch., 48.35; North Coventry, Cong. Sab. sch., 6.88; Stratford, Cong. Sab. sch., 10.60; South- ington, 1st Cong. Sab. sch., 20,	101 83
NEW YORK.—Brooklyn, East Cong. Sab. sch., 25; East Bloomfield, Cong. Sab. sch., 43; Columbus, Cong. Sab. sch., 2; Cortland, Prim. class, 1st Cong. Sab. sch., 3.50; Goshen, E. F. Tracy, 40c.; New York, Arnot Mather, 40c.; Owego, Cong. Sab. sch., 10,	84 30
PENNSYLVANIA.—Mahanoy City, E. Jenkins,	26
NEW JERSEY.—Plainfield, Cong. Sab. sch., 10.50; Upper Montclair, Cong. ch., 12.78,	23 28
OHIO.—Cincinnati, Walnut Hills Sab. sch., 6.40; Mansfield, Children's Hour, 1st ch., 5; Oberlin, Mary Tenney Brand, 10c.	11 50

ILLINOIS.—Aurora, New England Cong. Sab. sch., 1.70; Canton, Cong. Sab. sch., 4.33; Carthage, Mrs. J. C. Rand, for J. Lawton, 12; Chicago, New England Sab. sch., 8; Morton, Cong. Sab. sch., 6,	32 03
MICHIGAN.—Atwood, Banks Cong. Sab. sch., 2.45; Hillsdale, Mary Smith, 1; Port Huron, Earnest Workers, 14.60; Richmond, E. Lathrop, 10c.; Rosendale, Cong. Sab. sch., 10; Stanton, Cong. Sab. sch., 10,	38 15
WISCONSIN.—Beloit, 2d Cong. Sab. sch.	8 32
IOWA.—Cresco, Cong. Sab. sch., 5; Independence, Beatrice F. Hill, 1,	6 00
MINNESOTA.—Minneapolis, Vine Cong. Sab. sch.,	2 90
GEORGIA.—Atlanta, Georgia Gleaners of 1st Cong. ch.	7 00
ALABAMA.—Mobile, Cong. Sab. sch.	4 00
KANSAS.—Sedgwick City, Cong. Sab. sch.	2 00
COLORADO.—Fort Lewis, Union Sab. sch.	10 00
CANADA.—Rockville, Zion Sab. sch.	1 80
NEWFOUNDLAND.—St. Johns, H. A. Parsons,	1 00
	471 51

Donations received in January,	\$41,553 96
Legacies received in January,	8,373 08
	\$49,927 04

Total from September 1, 1886, to January 31, 1887: Donations, \$136,675.79; Legacies, \$25,652.36 = \$162,328.15.

# FOR YOUNG PEOPLE.

## THE BIBLE IN MADAGASCAR.

IT was in 1820 that English missionaries first settled in Madagascar. In 1836 they were banished from the country by the heathen queen Ranavalona. During the sixteen years of their stay they had learned the language, reduced it to writing, taught thousands of pupils in their schools, and received the first converts to what was afterward called the "Martyr Church." As the storm of persecution began to threaten that infant church, the missionaries foresaw that they might be obliged to leave the island. They, therefore, hastened forward as fast as possible the work of translating and printing the whole Bible in the Malagasy language.

The converts became more diligent pupils than ever, knowing that they would soon be left without teachers. They were eager to be able to read the Bible. One poor man, in feeble health, who had not been able to leave his house for



COPY OF OLD BIBLE, opened at Isaiah li and liii.

five months, on hearing that the missionaries were about to depart, determined to make an attempt to walk to Antananarivo, in order to secure a Bible. Though he had sixty miles to travel, he kept on until he reached the missionary's house. His joy at receiving the sacred Book was indescribable. He pressed it to his bosom, exclaiming, "This contains the words of eternal life; it is *my* life. I will take as much care of it as of my own life." Others walked more than a hundred miles to get a copy.

The old and battered volume here represented is one of that early edition, and is now treasured at the Bible House of the British and Foreign Bible Society in London. For the use of this and the two following cuts we are indebted to the American Bible Society of New York. Besides giving one of these books to each convert who stood firm amid persecutions, the missionaries left several boxes of Bibles, hymnbooks, tracts, and schoolbooks in charge of the native Christians. These boxes were buried underground for safety. The majority of



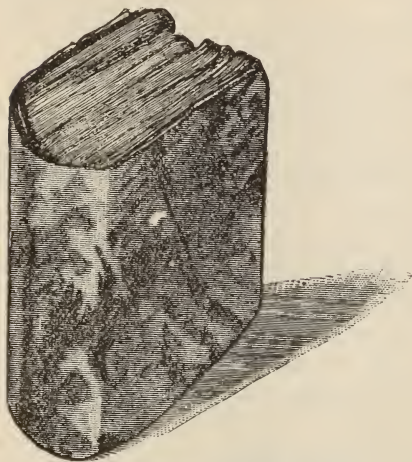
the Bibles were in time ruthlessly destroyed, and only about a dozen of them are now in existence. Several of these are not complete, and nearly all of them show signs of having been taken to pieces and restitched. The volume was so bulky and so difficult to hide, or to carry from place to place without attracting attention, that it was thought best to divide it. Added to this, there were so few copies that the Christians often gave away a few pages for the

instruction and comfort of others. But there is a new state of affairs. The natives can now obtain a beautifully printed volume of convenient size, like the specimen in the engraving below, for one shilling; and thousands of them are sold.

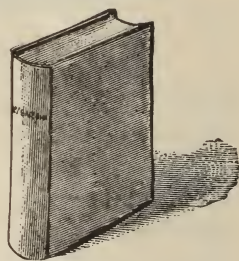
During the years of persecution, the queen found that those who had copies of the Scriptures were the most difficult to win back to idolatry. She, therefore, did her utmost to lay hands on every existing Bible. But those who had once tasted the good Word of God, reading it by the illumination of the Holy Spirit, guarded their treasure all the more carefully.

Years after, when the prime minister of Madagascar received Christian baptism,

he stated that during those days of darkness a Bible was given him by one of the martyrs, and that he used to hide it in the courtyard, in a part of the inclosure where the queen kept her fighting-bulls. Besides atrocious murders and dreadful tortures of those who were thrown into dungeons, many Christians were made prisoners-at-large. Their life was made a burden to them in the sight of all, with the hope that their sufferings might terrify others into renouncing Christianity. Heavy and rugged iron rings six inches in thickness were riveted around the Christian's neck. This ring was fastened to a heavy iron bar, three feet long, and two other rings and bars were linked to the first bar. Rough iron anklets were also fastened on; the whole weight of iron being over fifty-six pounds. Mr. Ellis, the well-known missionary, brought home to England one of these sets of irons which had been worn by a devoted Christian who died in them. His father and two sisters also died in like manner, but his brother, who wore the irons four years, survived; the only one out of a whole family of martyrs. Mr. Ellis says: "I have seen some of these surviving sufferers, helpless and bedridden, with scars and wounds in their flesh, but with peace, hope, joy, and glory in their souls. I never heard from them a single expression of vindictive feeling. They might have averted all this suffering in the beginning if they would have renounced the name of Jesus, and they would have been clothed with honor, enriched with gifts, and



COPY OF OLD MALAGASY BIBLE,  
ANTANANARIVO, 1835.



MODERN BIBLE,  
LONDON, 1885.

raised to distinction. At any period of their sufferings, at any hour, they might, on these conditions, have been instantly relieved, but they refused relief at such a price."

The irons were not always put separately on each person. The Christians were fettered together in bands of five or more, and then they were sent to fever-haunted regions, that the pains of the fever might be added to the torture of the galling chains. The irons were never to be removed. When death released



CONSOLATION TO A CHRISTIAN IN CHAINS.

a victim the soldiers in charge cut off the head and feet and slipped off the rings. But this ruthless act was a kindness, for sometimes there was no one to separate the dead from the living. Yet when Mr. Ellis revisited Madagascar in 1856, before the wicked queen's death, he found the number of Christians wonderfully increased. Churches had been multiplied and secret meetings kept up.

"You remember," said the native pastor Andriambelo, afterward, when preaching in a beautiful church to four hundred or five hundred people — "you remember



how we used to steal cautiously out of the city at night and come by separate paths to the village ; how we went to the house of a trusted friend and there in a room in the roof met together to pray and praise. There, in darkness, we used to repeat to each other portions of God's Word and sing hymns, but very softly, almost under our breath, lest we should be heard."

Is it any wonder that when, at that time, a native Christian of rank visited Mr. Ellis, and took the missionary's hand, "an expression came over his face such as I had never witnessed in any human being ; an intensity of feeling, neither ecstasy nor terror, but an apparent blending of both ; while, during the whole interview, there was a *strange uneasiness*, mingled with an evident satisfaction?"

When the reign of terror in Madagascar passed away with the death of Ranavalona in 1861, the eager interest of the people in Christian truth burst forth



AN ANCIENT GATEWAY WITH ROLLING DOOR.

uncontrolled. The great progress they made is well known. The missionaries who have since labored among them have been greatly struck by their craving for Bible truth. Bible classes have been crowded. After the regular monthly missionary prayer-meeting, held in the capital, there was, one day, a special meeting called, of the native pastors and leading people of all the congregations. No Europeans were present, but it came out that it was held to consider what more the natives could do to gain a full and clear knowledge of the Word of God. They had seen commentaries in the missionaries' libraries. They concluded to send a deputation to the missionaries with the modest request that they would immediately translate and print the whole of Matthew Henry's Commentary and Barnes's Notes ! They brought a long list of paying subscribers, in token of their sincerity. "So mightily grew the Word of God and prevailed" in Madagascar.





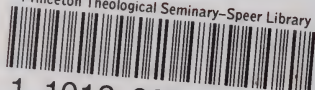
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